Unity

SEPTEMBER
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Editorial Observations
by Charles Fillmore

Choosing Your Destiny
by Georgiana Tree West

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

SEPTEMBER 20 to OCTOBER 19

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Healing

The Spirit of wholeness quickens and heals me.

AT NINE P. M. EACH DAY, CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

The Spirit of prosperity fills my mind and overflows into my affairs.

AT TWELVE NOON EACH DAY, REPEAT, FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY THIS PROSPERITY THOUGHT.

For further explanation of these thoughts turn to page 68

UNITY

DEVOTED TO CHRISTIAN HEALING

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EDITORIAL OBSERVATIONS

BY CHARLES FILLMORE

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SPIRITUAL EDUCATION

The claim that an understanding of spiritual things is altogether unnecessary to a man's education goes without question in the modern world. The argument is that spiritual things pertain to the next world, of which we can have no knowledge until after we are dead. There is no authority for this assumption either in religion or experience. It is merely the viewpoint of the great majority, who have no attainment of character beyond the three-dimensional world. However, this material-minded majority prevail in philosophy, science, government, education, and to an extent in religion. All these leaders in the world's directive thought seek in every way to iron out of our civilization the reality of everything supernatural. As for all the marvelous experiences recorded in the Bible, we now have an army of so-called "debunkers," who are analyzing them, exploring and discovering in ancient records and in the remains of ancient cities the physical explanations of the Bible's claims of miracles.

For example, it is asserted that the walls of Jericho were not dissolved by the rhythmical blowing of horns by the priests of Israel but by timbers being placed under the walls and by burning them down; that Paul had epilepsy when he imagined Jesus spoke to him out of the heavens; that all spiritual healing is merely nervous reactions; that all spiritual phenomena can be duplicated by modern magicians. These "debunkers of superstition," as they are popularly known, get into the public prints with their assumptions of superior wisdom, and our newer generations are accepting and believing their claims until

there is but little faith left in anything supernatural.

This widespread tendency of human thought to repress the spiritual nature of man is retarding the growth of the whole race and, if not stopped, will throw our civilization back into the jungles. Our schools ever have suppressed religion until the subject is either ridiculed or confined with shame by the few students who mention or practice what they have been taught at home.

William Allen White, the eminent editor of the Emporia Gazette, a keen observer of the trend of human events, in a recent address before the representatives of Kansas colleges, said that the schools of the country were turning out "pretty poor stuff." He said that our young people were being taught that a college is a training school for material success. "Education has left the church and has become a function of the government" was one of his pertinent observations.

We are quoting liberally from William Allen White's address to teachers and college authorities, because it was different from the platitudes usually served. He told the governing boards of the popular colleges that their highest aim was a seven-devil lust to possess the victorious football team of America. He advocated the return to the old-time church college, and he suggested that a school of this type be established in Kansas and that it be sustained by popular subscriptions on the part of Christian people. Here is a quotation from what he said:

"We are still the land of liberty, the land of the free and the home of the brave. But unless the free are brave, they will no longer be free. Unless those who believe in a Christian civilization are willing to sacrifice of their good, hard-earned cash to educate Christian leaders, they will find in a few generations that their dream has vanished.

"In Kansas live a thousand men who could, if they would, and felt the pressure of duty upon their hearts,

give a hundred thousand dollars each to Christian education. If the Kansas Christian colleges had that endowment, they could establish another type of college, set up another type of education from those types prevailing now. We could send into the State each year, a hundred leaders who would lead the people out of the wilderness where they are groping for the way, for the truth, for the broader, more beautiful life on this earth which men can have if amidst all of our abundance, they only will.

"And it is not these thousand men alone. There are one hundred thousand who can give a little, one hundred dollars every year, and that would help. That would throw into Kansas a leaven which would leaven the whole lump and make Kansas the American leader, pointing the way to that justice among men which makes the only real progress."

Although Mr. White lives within a hundred miles of the Unity School of Christianity, he may not be familiar with it or with the practical application of Jesus' teaching to everyday life that it points out and practices. Here is a school that for nearly fifty years has been carrying out the educational principles advocated by Mr. White, without a cent of money contributed by any state or municipality and without an endowment of any kind. From its beginning Unity School has taught faith in God as the enduring source of man's existence, and not only taught it but demonstrated it by continuous work for half a century.

Most persons think that Unity, like all schools of this type, has paid solicitors in the field begging for contributions. But this is not true and never has been. Although Unity has been instrumental in the establishment of some thousand Unity centers in the world, where the principles of Christianity are set forth in simple, practical lessons, none of our representatives has been authorized or even asked in any way personally to solicit gifts or endowments for Unity School.

Nevertheless those who become quickened with the Spirit of Christ voluntarily contribute to the support of the School, and we have steadily gone forward sowing the seeds of Truth until our literature reaches every land on the globe. Although the brilliant editor of the Emporia Gazette may not recognize Unity School as the fulfillment of his ideal of a Christian college, even a cursory study of its textbooks would open up new vistas of Christianity to him, or to any one else who has been taught the usual historical religion.

Unity's interpretation of the teaching of Jesus is as great a revelation in religion as was that of Darwin in biology. Unity teaches man about himself, his spirit, his mind, his soul, and his body. The most interesting thing in existence is yourself—man. When your religion reveals you to yourself, it becomes the most fascinating subject you can possibly study, and that is Unity.

"BOLT CURES AN INVALID"

As an illustration of how the newspapers by headlines and otherwise give a material turn to events that can only be explained as supernatural, we quote the following from the Kansas City Star:

"Miss Adeline Slover, forty, for years crippled by arthritis, walked unassisted today through what she said was the intervention of a 'miracle from heaven' in the form of a bolt of lightning.

"When she was twenty-five years old, Miss Slover told friends, she suffered an attack of arthritis. She could not use her hands and could not walk without aid.

"Friday night, she said, as she lay in bed saying the Lord's Prayer, 'a bolt of lightning seemed to strike outside my window.'

" 'I fell back stunned,' she added. 'Then I began to shake all over.'

"Presently she had 'feeling' in her arms and legs, she

said, and next morning found she could move them.

" 'I have felt strength surging into my arms and legs ever since.'

"Yesterday she went for a walk alone."

Miss Slover does not claim to have been cured by a bolt of lightning but, as she said, by what seemed a bolt of lightning striking outside her window.

Those familiar with spiritual forces readily explain this experience as the effect of mental concentration on the supernatural. Prayer exalts the superfaculties and forces until the hidden electrons of brain and body fuse with the spiritual ethers and brilliant lights blaze forth. Miss Slover had been saying the Lord's Prayer, doubtless with an intense desire for its fulfillment in her case, when her zeal fired the spiritual ethers and it seemed as if a bolt of lightning had struck.

Zeal in the pursuit of anything generates and frees mental energy, which gathers in the soul atmosphere and often explodes like a bolt of lightning. This is true of every kind of zeal, but especially religious zeal. Paul's zeal in the defense of what he thought was the true religion released the pent-up electrons of his soul and body and broke into the fourth dimension, the domain of Jesus, who spoke to him out of light that flashed round about him. Although he was stunned and blinded for three days, Paul did not attribute this to a bolt of lightning but to something quite different, as reported in Acts 22:11: "And when I could not see for the glory of that light, being led by the hand of them that were with me I came into Damascus." Again in the same chapter Paul testifies that as he prayed in Jerusalem he fell into a trance in which Jesus appeared and told him to flee from Damascus and go unto the Gentiles.

Of all the spiritualizing forces prayer is undoubtedly the most potent, especially the prayer of realization. By the prayer of realization we mean the prayer that lifts the

mind to a consciousness that the end desired has been attained by the operation of divine law, which we may not fully understand. As Jesus puts it, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive."

It is said that the early Christians, before going forth to do their mighty works, commanded the new life in Christ to come forth and to imbue their consciousness with its healing potency to such an extent that it would flow through them and heal all those to whom they ministered.

They discovered that by repeating over and over the most powerful prayer Jesus ever uttered, the Lord's Prayer, the hidden Lord within each one of them was called into action. They further discovered that the fifteenth time they realized the prayer the waters of tribulation as well as all manner of diseases began to subside; that their realization lifted the consciousness of those who were asking their help fifteen cubits above the error. All tribulation and disease dropped away.

No doubt Paul was in this consciousness when he fastened his eyes on the cripple and commanded him to stand upright on his feet (Acts 14), for he who had been "impotent in his feet, a cripple from his mother's womb," "leaped up and walked."

"SEEK WAYS TO LENGTHEN LIFE"

The daily press announces that the Rockefeller Foundation has made a grant of $42,500 to Cornell University, to be used in a six-year study of ways to lengthen the life span of men.

The scientific world is giving more than usual attention to the subject of longevity. The medical world is making ambitious claims of what it has accomplished in this direction, claims that are being denied by statisticians. However the consensus of opinion on the part of the most courageous thinkers is that old age, bodily deterioration, and death will finally be overcome. But like the men who first looked across the sea and sought to reach the

other shore, they sailed around instead of straight across. Seeking life in matter is a roundabout way of finding that which exists in omnipresent Mind.

We often wonder if these patient seekers for health and life ever think of the teaching and demonstrations of Jesus as worthy of investigation. He claimed that He came that we might have more abundant life, and He proved that He understood the law of perpetuating the body by restoring it to life after it had been killed. But we never hear of any effort in this direction by our men of science. They spend their time in a vain search for life in fields where they admit it does not originate.

Some great scientist with spiritual vision, say, like Professor Pupin, will some day create a sensation in scientific circles with the announcement that he has discovered that Jesus knew how to project the dynamic force of His mind into the atoms of His body to release the hidden electrons and protons, and that the whole method is revealed in a New Testament narrative cryptogram, which any one may understand who can resolve it into its primal ideas.

This science of the rejuvenation of man's life is being taught, and in a measure demonstrated, by Unity students and many other spiritual interpreters of Jesus' philosophy, but it has not yet been approached from the physicists' angle sufficiently to attract a mind trained in the technique of the academic world. When this is done we shall have a sensation in the scientific search for ways to lengthen life.

"VARIETIES OF AMERICAN RELIGION"

It is not every day that an exponent of religion is permitted to write out the essentials of his doctrine and have his exposition printed in a fine book along with similar articles by other interpreters of religion. But that is just what Prof. Charles S. Braden, of Northwestern University, has made possible in the book "Varieties of American

Religion," just off the press of Willet, Clark, and Company, New York and Chicago.

Here we find seventeen popular American religions described by their various representatives, viz: "Fundamentalism," William B. Riley; "Orthodox Protestantism," W. H. Foulkes; "Liberal Protestantism," Ernest F. Tittle; "Radical Protestantism," Edward S. Ames; "Sacramentarianism," George Craig Stewart; "Barthianism," E. G. Homrighausen; "Roman Catholicism," Fulton J. Sheen; "Mormonism," John A. Widtsoe; "Unity," Charles Fillmore; "Christian Science," Albert F. Gilmore; "Ethical Culture," Horace J. Bridges; "Humanism," John H. Dietrich; "Spiritualism," Mark A. Barwise; "Theosophy," Albert P. Warrington; "Orthodox Judaism," Leo Jung; "National Judaism," Solomon Goldman; "Reform Judaism," Felix A. Levy.

Professor Braden acts merely as editor of the symposium, each contributor being allowed perfect freedom in setting forth what he considers to be the fundamentals of his teaching. In this respect the book is a unique production, representing definite progress toward sectarian tolerance among religious leaders. As a rule the religious teacher is confined to his own publications and denied the opportunity of having his religion compared with that of his neighbor, which this book grants him.

A careful study of the seventeen articles in this book reveals that in essentials the sects are one. They are all striving toward a better understanding of God and obedience to His law. The main difference is the mode of approach.

We are often asked by our readers what various religious bodies teach and how their teaching differs from Unity's interpretation of Christianity. Here is a book that gives you an authoritative explanation of the main tenets of the seventeen most popular varieties of religion in America.

CHOOSING YOUR DESTINY

It is the power of choice in the individual, known as volition, that is the determining factor in the soul's development . . . Life only gives back to us what we put into it . . . Following the Way, we too shall reap the rich harvest.

BY GEORGIANA TREE WEST

THIS IS THE realization that a somewhat startled world is awakening to at last. Man is in no sense of the word a victim of circumstances but a dynamo of creative power, bearing within himself vast potentialities to make or mar his existence. We are beginning to realize that we can no longer blame our shortcomings or the difficulties that may surround us on a very convenient Devil. There is a growing understanding that the only Devil is the temptation in our own mind to live contrary to that which is good and true. We are beginning to relinquish the old idea that we are dwelling in a world where things happen in a haphazard sort of way according to the inscrutable will of a supermanlike deity and are finding out that we live in a universe of law, concerning which Jesus Christ said, "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." We are beginning to behold the glory of the God that Jesus Christ revealed, the heavenly Father, the all-loving, all-wise Mind of the universe, creating and governing creation through spiritual law functioning on different planes of existence. We are learning that this same spiritual law is operative in man's own mind and governs his life. Co-

operation with the law of God means progress, and transgression of God's law always spells disaster.

Within you then, because you are the image and likeness of God, lies a vast potentiality of creative action. How are you using it? When you acknowledge that all power is of God and seek to use that power in God's good way—that is, according to your highest understanding of God's will, which is always according to God's law—you are a power for good not only for yourself but for others. It is equally true that when you fail to use your God-given creative power according to divine law you are exceedingly harmful both to yourself and to others.

Jesus Christ taught that all the evils that assail us in our daily living are but the thistlelike harvest of our own wrong thought, word, and action. Deep thinkers of all ages concur in Jesus Christ's teaching, and the greatest philosophies of life given to the world are unanimous in pointing out that man makes his own happiness or unhappiness through his thought, word, and action.

★ ★ THIS IS one of the most difficult lessons we have to learn. It is so much easier to lay the blame for our unhappiness on circumstances over which we believe we have no control or—blasphemous thought—upon the will of God. It is not putting it too strongly to call this latter thought blasphemous, for every true believer in the omnipresent Spirit, whom we Christians call God the Father of us all, knows that this presence is all-loving and all-wise. His law is the law of love and His divine will always the will for good for all. We prove this to be true when we learn to follow the teachings of Jesus Christ and to declare God's never-failing and glorious presence in the face of any apparent evil. By such action we are asking, believing we receive; and according to our faith in God's presence is it done unto us.

When we fail to realize God's omnipresence and to

claim with faith His good will for us, we are prone to blame heredity and environment for most of our ills. Sometimes we are willing to acknowledge the weakness in ourselves, but far more often we rationalize and alibi and blame anything and everything for our difficulties save our own wrong thinking and corresponding lack of faith in God.

If we grant that circumstances control the individual, how are we going to account logically for two sons brought up in the same environment, one a drunkard and a waster and the other a right-thinking, right-acting, constructive citizen in the community? We must inevitably come to the conclusion that it is the reaction of the individual to his circumstances that determines his life.

★ ★ TAKE LINCOLN, for instance. The wind of circumstance would have blown him into the harbor of a stalwart mediocrity, a small circle of farm, home, church, and community life. But he tacked in the teeth of the gale of circumstance, every tack bringing an opportunity to educate and expand his understanding, until his mind became a fitting vehicle for the responsibility of sailing our great ship of state. John Oxenham says:

> To every man there openeth
> A way, and ways, and a way.
> And the high souls climb the high way,
> And the low soul gropes the low;
> And in between, on the misty flats,
> The rest drift to and fro.
> But to every man there openeth
> A high way and a low,
> And every man decideth
> The way his soul shall go.

Lincoln and innumerable others of his ilk chose the "high" way. It is the power of choice in the individual, known as volition, that is the determining factor in the soul's development and a person's manner of living.

While two groups argue heatedly the relative value of heredity and environment, life mocks at both by developing out of the same heredity and environment widely different personalities. Heredity and environment may be called the gales that blow upon each ship of life, but each ship can go with or against those gales. The captain of the ship, volition, determines the course and the helmsman, the soul, does the steering.

★ ★ THE WAY WE choose to think determines our actions, and these in turn determine our way of life. This is in absolute accord with the law of action and reaction or cause and effect. We produce the cause, and the effect is the inevitable working of the law, over which we have no control unless we choose to repent and change our ways. Dr. S. Parks Cadman says that the punishment and the reward grow on the same stem with the action. This is entirely in accord with the teaching of Jesus Christ. The only predestination is the choice made by the individual when he determines his line of thought and action. That determination works out to an inevitable conclusion.

Let us take the matter of health as an illustration. Suffering from a sense of separation from omnipresent life, we become filled with fear. Whenever we are afraid we aways fight the thing we fear and so our mind is in a state of resistance. Resistance produces tension. Tension always results in congestion, and congestion is the immediate precursor of all diseases. Now let us consider the result of using our volition to behold ourselves as one with omnipresent life. This sense of oneness develops faith, and faith is always a state of receptivity to All-Good. A mind receptive to good is always in a relaxed state, and this relaxation makes for unimpeded functioning of all bodily activities. The individual thus finds himself outpicturing health, which is the only true manifestation of perfect life in the realm of form.

To sum up: The thought of separation from God results in a state of fear, which produces resistance; resistance brings about tension, which in turn produces congestion resulting in disease. On the other hand the thought of oneness with God establishes faith, which produces receptivity; receptivity brings about relaxation, which in turn produces unimpeded functioning resulting in health.

★ ★ THOSE WHO fail to understand the chain of causation believe in fate as a destiny over which they have no control. It has been said,

"Thought is another name for fate;
Choose thou thy destiny and wait."

Truly, we do choose our own destiny when we choose what we shall think, what we shall believe, where we shall place our trust. Through thought man exercises his divine creative power, and when he chooses a false thought he projects a false appearance into the three-dimensional realm, and that false appearance has no more reality than has a wrong answer to a mathematical problem worked on a blackboard. However the false appearance, like the wrong answer, can cause a world of difficulty for a person until he corrects it. This he can accomplish only by changing his state of mind and earnestly seeking Truth. Emerson's philosophy fairly teems with ideas along this line. Perhaps he sums it up best in his brief statement that "a state of mind is the ancestor of everything." Since this is true it certainly behooves us to use our power of volition to choose our thoughts and words wisely.

Jesus Christ said: "The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

★ ★ WHAT IS the day of judgment, and what are idle words? The day of judgment is the day of reaping what we have sown. This makes every day a day of judgment, for today we are reaping in our body, our mind, and our circumstances what we have sown in days past. What are idle words? They are words that are not impregnated with the power of constructive thought, careless, thoughtless words, words that we shoot off much as a firecracker shoots off sparks; and sometimes these words act like the spark that lights in a keg of dynamite. There is a tremendous upheaval that causes untold misery in human affairs, all because of a few idle words thoughtlessly spoken. The fact that the thoughtless speaker of the idle words means no harm does not protect him from reaping what he has sown when the fullness of time has come.

Gossip is one of the most common and dangerous ways of disseminating idle words. Very few of us deliberately slander any one. In the slanderous tongue there is a definite malice and hatred. In the Orient, where they love to use animals as symbols of faults and virtues, there is a saying that slander is the killer and gossip the jackal that feasts upon the kill. It is through gossip that rumors are spread and these rumors are often the subtle causes of much suffering. Whenever an idle word of gossip results in suffering it proves a boomerang for the one who has uttered it. We must never forget that our words are the carriers of our thoughts.

★ ★ JESUS CHRIST told us that by our words we are justified and by our words we are condemned. Our words may be likened to seeds of thought that we scatter into the soil of life. Then we have to reap the harvest, be it a harvest of thistles, thorns, or good fruit. Life only gives back to us what we put into it. This is what Jesus was telling us when He said that we do not gather grapes from thorns or figs from thistles.

We may think of our circumstances in life as being the echoes of our own utterances. You know how it is with an echo. It can only send back to you the word you utter, and the louder you shout the word the more deafening is the comeback. If we could only understand this better we should certainly quit our lamentations and the loud recital of our many woes; and there would be no more idle words, for we should learn to give utterance only to that which we desire to see manifested in our life. After all, words are but the outer expression or vehicle of thought; they deliver our thoughts into the realm of manifestation. Once a thought is delivered through the spoken word we have to abide by the outcome. We can determine what we shall think and how we shall express our thought, but once having expressed it, we have to abide by the results: reap what we have sown.

★ ★ HOW STRONG is our faith in the Spirit God has given us? Every word we speak expresses either faith or lack of faith in our own divinity. If we have faith in the guiding power of God's loving wisdom at the very center of our own soul we will let that power control our thoughts, and then we shall know that the meditations of our heart and consequently the words of our mouth are acceptable in the sight of the Lord. This is "the Way" that Jesus Christ revealed. Following the Way, we too shall reap the rich harvest of which Paul speaks in Galatians, saying:

"The Harvest of the Spirit is love, joy, peace, good temper, kindliness, generosity, fidelity, gentleness, self-control:—there is no law against those who practice such things."

Truly those who practice them are predetermining for themselves a glorious destiny which is to make manifest the perfection of that Spirit which God has given them.

WHAT IS PRAYER?

Prayer brings liberation from every negative condition to which man has been in bondage since his fall from his true spiritual consciousness.

BY VERA EYTON WAVELL

DO YOU know what it means to pray? Do you know that in the right understanding and application of prayer you possess creative power of a dynamic nature?

The power behind the storm, the earthquake, or mighty engine is no greater than that possessed by every son of God who uses prayer according to principle.

What do you most desire to manifest in your life? Is it love? Is it the peace that truly passes understanding and that bestows upon him who is conscious of it a sense of security and joy compared with which the security of the world is but changing quicksand and its joy but tinsel? Do you wish for health, or for abundant supply; or—best of all—do you desire to know God, which knowing means that you will express and manifest His all-good in every department of your being?

You may achieve all this by the right understanding and right application of prayer. That kind of praying is your salvation. It brings liberation from every negative condition to which man has been in bondage since his fall from true spiritual consciousness.

But you do not have to submit to the enslavement of sense mind that is manifest in the form of sorrow, sickness, lack, and death. The way of right prayer is the way of liberation from them. Why not take this way? Why not stop being a timeserver to the external world of sense and give to the attainment of All-Good the same time and

energy that so many give to learning bridge, a trade, a profession, or housework?

★ ★ YOU CAN do it! Many have done it. We are all offspring of the Most High, like unto Him, and possessing similar creative powers. Then why not use it to win happiness and that perfection of spiritual being?

Certainly to do so you would have to cease giving all your thought and time to worldly attainments. You would have to arrange things so that you could devote a reasonable amount of your creative thinking and time to prayer, not just a few odd moments snatched from worldly activities. You would have to stop believing yourself to be a helpless victim of an adverse something—or somebody—that rules your life and appears indifferent to your fate.

Such an illusory belief is born of functioning in and by sense consciousness. It requires sustained resolution to let go of this illusion. On the one hand are pain, lack, sickness, and death; while on the other you can have complete well-being in every phase of life—in return for no more effort than you would give to learning a new language.

No normal person wants to suffer and no normal person who uses his divine intelligence need suffer.

Very well, let us use this divine intelligence. Let us learn how to pray, and then pray!

The first step in this direction lies in realizing that there is only one power and one life in the universe—God. This God-Mind and substance is all-permeating, omnipresent, and we in our essential essence and being are one with Him. We are projections of Him into form and activity, because we are His sons, made in His image (outline) and likeness (substance), inheriting His perfection, inheriting His power to create through the instrumentality of thought acting upon inherent ideas.

This means that we must watch our thoughts. Right thinking and the words that follow it constitute right

praying, or formulation in our mind—God-Mind, remember, which is our mind—that which we wish to create, be it condition or thing.

★ ★ IN PROVERBS it is written of man: "For as he thinketh within himself, so is he." This is true. A man's body is the outpicturing of his thinking, as are his circumstances also. Compare your circumstances and your thinking and see if it doesn't work out.

The man who wishes to manifest harmony in mind, body, and condition must think harmoniously, he must use harmonious words, and his deeds must be harmonious.

Examine your thoughts. Do you always think lovingly, even of a person who seems intent on injuring you? Do you always think health, even when there appears to exist some bodily discord? Do you always think wisely—with God wisdom; or do you just act impulsively from the information you have gathered intellectually from external experiences and sources? Do you use the power that is yours as God's son, like unto Him, or do you weakly declare, "I can't?" Do you fear any semblance of lack, or do you affirm yourself to be heir to God's unlimited good?

Examine your thoughts and thus pray. If you will do this you will never know sorrow, you will never experience sickness or lack. Follow the example of our divine elder brother Jesus Christ, who thought, spoke, and acted constructively at all times; who used affirmative prayer, as when He declared, "I and the Father are one"; who used the asking prayer when He appealed to the Most High: "Glorify thou me with thine own self with the glory which I had with thee before the world was."

Watch your thoughts, and meditate. Give as much time to acquiring the habit of right thinking as you do to your worldly activities. Thus you will pray without ceasing, and thus you will express and manifest the qualities of the glorious, wise, loving, healthy, and wealthy son of God that your heavenly Father created.

"TELL NO MAN"

The words we speak are creative . . . Jesus' warnings were a safeguard to those whom He had healed . . . Too much talk about the healing would hold their attention upon the old condition . . . This would start the creative process again, and the outer effects of this negative speaking would appear as a return of the disease.

BY JEAN PHILLIPS

WHEN I WAS a small girl in Sunday school, I remember wishing that the Bible stories might be more like the stories in my Hans Christian Andersen book. Not that I found them less interesting than the fairy tales, but because they were so interesting to me I wished they might have been narrated like the fantasies in which every one is fully described, every detail disclosed, and in which it is made perfectly clear why every one says what he says and does what he does. I thought it must be because they were true that the Bible stories were like the life going on about me: filled with inexplicable things that grownups seemed to understand but that somehow they seldom explained satisfactorily to children. My one comforting thought was that some day I should be grown up and then I too should know all about everything.

When I was old enough to have outgrown fairy tales and to have long since discovered that merely becoming an adult did not answer all questions, I still found myself wishing that the Biblical record might be more complete, more detailed; especially the accounts of Jesus' life. There were still questions—more mature

now than those of childhood, but questions nevertheless —that people older and wiser than I still failed to answer satisfactorily. Believing that

"There is a spirit in man,
And the breath of the Almighty giveth them understanding,"

I believe now that the answer to all our questionings may be found deep within our own inner consciousness, and that if we will be still enough, receptive enough, we can draw into our conscious mind the supreme wisdom of the superconsciousness. But before I learned of this inner knower I did most of my searching in every direction except inwardly.

★ ★ ONE QUESTION in particular I asked whenever there was an opportunity. At first it was only puzzling, but when I found that almost every one had a different opinion about it, it became more and more challenging.

Why did Jesus say to certain people after He had healed them, "See thou tell no man"? That was my question. Jesus must certainly have had a definite reason for giving this instruction, and it must have been considered important to those who wrote the Gospels or they would not have included the saying in their records. But what was the reason, the purpose back of it?

Instead of yielding an explanation that I could accept, the various reasons suggested by the people to whom I put the question only raised more questions. Did Jesus fear the opposition of His enemies? Did He wish to avoid the publicity that broadcasting the news of these healings would bring Him? Was divine healing intended only for certain people and not for every one? Was Jesus afraid the testimony of some people might injure His cause?

To all these questions I instinctively answered no! It was unthinkable that the most courageous soul who ever

walked the earth, who again and again assured His followers that there was nothing to fear, should Himself fear anything, however formidable. I could not believe that the man who was able to speak with such authority as to still the very waves of the sea could be intimidated by any situation.

"His official enemies were always seeking to entrap Him and finally to slay Him. Too much publicity would stir up this opposition to such an extent that He might find it difficult to carry on His work in the open." A Bible school teacher offered this explanation. Yet we have the account of Jesus going up to Jerusalem at a time when it was most likely He would be seen—during the Jews' Feast of Tabernacles—after it was well known that the priests and Pharisees were planning to take Him and kill Him. He even went up to the Temple, the most public place in the city, and taught openly. And He did not go unnoticed: "Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. . . . They sought therefore to take him; and no man laid his hands on him, because his hour was not yet come. . . . and the chief priests and the Pharisees sent officers to take him. Jesus therefore said, Yet a little while I am with you, and I go unto him that sent me. . . . And some of them would have taken him; but no man laid hands on him."

★ ★ THESE AND other similar passages make it clear that Jesus was confident that no one could lay hands on Him until "His hour" should come: not in a fatalistic sense, but because He knew the foreordained plan. He knew that nothing could happen unless He "suffered"—permitted—it to happen.

We may be sure He did not fear for His life, not only because He was willing to lay it down for humanity but because He had gained a complete victory

over death. Of this life He said: "No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

When Pilate reminded Jesus that he had power to crucify Him or release Him, Jesus answered, "Thou wouldest have no power against me, except it were given thee from above." Except that he had been chosen as part of the machinery that was to bring about the crucifixion, Pilate's earthly power could have availed nothing against the divine power of the Christ.

To Him who was able to say with conviction, "All authority hath been given unto me in heaven and on earth," fear in any form whatsoever could not have been the motive for imposing silence upon others. Was it then a wish to avoid publicity? Did Jesus want to keep the knowledge of His healing work confined to certain individuals?

Apparently His idea was just the opposite, for we see Him moving voluntarily from place to place as if to reach as many as possible during His ministry. "And Jesus went about in all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people." Again: "Jesus went about all the cities and the villages . . . healing all manner of disease and all manner of sickness."

★ ★ THERE IS no hint in these accounts that He wished to conceal either Himself or His acts. Rather He appears to have been practicing what He preached when He said, "even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." Glorifying the Father was the most important thing in His life. He Himself said that it was the sole reason for His advent upon earth. "To this end have I been born, and to this end am I come into the world, that

I should bear witness unto the truth." He took every opportunity to advertise by any means at hand the freeing, healing, glorifying, truth of the Fatherhood of God.

Since this was true, it seemed to me, Jesus would not place the bond of secrecy upon any one whose testimony would affirm this truth unless He had some good reason for doing so. I had not found that reason yet, so I went on asking.

A scholarly man believed it was because Jesus wanted to evade the crowds that sought Him merely for healing and for the loaves and fishes. He said, "Jesus' ministry was always jeopardized by this sort of thing; it continually threatened to obscure His special message."

Undeniably Jesus had a special message for humanity, yet in His instructions to the Twelve when He sent them out to spread this message He did not dwell upon it so much as upon the practical application of it. His instructions were to "heal the sick, raise the dead, cleanse the lepers, cast out demons"—all healing injunctions. As for the message He said only, "Preach, saying, The kingdom of heaven is at hand." The healing was to be done as evidence that the kingdom was at hand ready and available to fit people to receive it.

★ ★ "He . . . gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness." He did not caution the disciples to use this power sparingly. On the contrary. He said, "Freely ye received, freely give."

There was no condemnation in His heart for those who were seeking relief from physical disabilities, only a great tenderness, a yearning love. "When he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd."

He never held Himself aloof from any one. His one

desire was to serve; to heal and feed and teach and bring into the fold all who turned to Him for help.

No, I could not imagine Jesus turning His back upon any one who asked to be restored to health instead of asking to hear His message. When He said, "Come unto me," it was with a promise of rest, of relief from pain, as well as from cares and sorrows.

Of one thing I was sure. Whatever reason Jesus had for charging the blind men and the leper to tell no one of their healing, it had nothing whatever to do with His own safety or convenience or well-being. The wise, the compassionate, the altruistic, and infinitely mighty Jesus could never have had a petty personal motive for any action. The acceptable explanation of His enigmatical request must be in keeping with His character, must reflect His deep understanding and utter unselfishness.

★ ★ THE ANSWER came to me at last. It met the requirements, it ended my quest, and in addition it provided a reasonable solution to the problem of why we sometimes suffer a return of troubles from which we have been healed metaphysically. It came through a Unity teacher, and this is the substance of her explanation:

The words we speak are creative. They create because they express thoughts; and it is the nature of mind to condense thoughts into form. Faith also is creative. The more we believe in the things we express in words, the more quickly and positively they will be reproduced or become visible in our life. Jesus of course knew this law of mind. The afflictions in these cases were considered incurable, they were rooted deeply in the mind of the blind men and the lepers, as well as in the minds of the populace. His warnings were a safeguard to those whom He had healed. Too much talk about the healing —a new idea hardly as yet accepted by the men themselves—would hold their attention upon the old condi-

tion. When Jesus said to the blind man at Bethsaida, "Do not even enter into the village," His advice was meant to keep the man away from the emotional excitement of the crowd, many of whom believed more in disease than in Christ's power to overcome it. Repeating the story over and over and quite naturally emphasizing the seriousness of the affliction to impress the hearers with the marvel of the restoration, would have the effect of impressing the idea of the reality of the disease upon the minds of the men themselves. This would start the creative process again, and the outer effects of this negative speaking would appear as a return of the disease.

When this happens, faith in the original healing is weakened and the second attack of the disease may be more severe than the first. "Behold, thou art made whole: sin no more, lest a worse thing befall thee." After receiving spiritual healing do not commit the sin of speaking and believing negative words.

★ ★ DOES THIS mean that we are never to speak of the healings we have experienced through Truth methods? Does it mean that we are not to tell others of our release from unhappy conditions for fear that the conditions may return if we mention them? Does it mean that we must stop trying to help others by revealing how we were healed? Not at all! We must never stop letting our light shine. We must not cease publishing the good tidings that there is a power that helps and heals. We must go on praising and glorifying our heavenly Father at every opportunity. But—and this we must remember both when we speak and when we listen to some one else speaking—we must hold a positive impersonal attitude toward all negative ideas.

When you tell of any sort of healing, choose your words with care. Do not go into details concerning the trouble, merely mention it as a fact, and then put your

emphasis upon the method and result. Remember that disease is only a belief, health is the truth. Beliefs change, truth is changeless.

Until we are able to talk about our healings in an entirely neutral manner, without personal feeling, it would be wise to follow the injunction to "tell no man."

★ ★ JESUS voiced a companion warning that might well be obeyed along with this one: "Take heed what ye hear." This is especially important in this day when the very ethers are filled with negative suggestions. When we listen, particularly when we listen with interest, we are receptive, we are fertile ground for all sorts of thought germs. It is possible, when you give your attention through your sense of hearing, to achieve almost perfect concentration; and concentration is a most vital element in creative thinking.

"Take heed what ye hear." Do you hear accounts of disease symptoms reiterated over the air waves by certain advertisers? Do you hear the statistics and details of automobile accidents given by the so-called safety campaigners? Do you hear the story of your neighbors' troubles and deprivations and sufferings? "Take heed what ye hear: with what measure ye mete it shall be measured unto you; and more shall be given unto you." What we hear grows and spreads like a pumpkin vine and bears fruit after its kind.

Let us keep reminding ourselves until it becomes a part of our mental habit that we will not talk about the negative side of our problems and that we will not listen to negative suggestions from any source whatever. Let us stop drifting along, believing that because we do not consciously accept what we say and hear it will not have an effect upon us. Let us take ourselves in hand at once and demand the highest quality in everything to which we lend our ears and our voice.

WHEN GOD HAS HIS WAY

A metaphysician "takes her own medicine"

PART FOUR

BY ANONYMOUS

Friday, October 4. Four weeks from today we shall be called upon to settle that note in some way. At this moment we have not five visible cents toward a settlement. But it is paid even now, in God's way. I feel quiet, calm, and happier than I have been in a long time. The daily drill with the prosperity bank has been a means of constant check and a constant inspiration. I met two new friends for whom I am ordering subscriptions for a Truth magazine. Quite thrilling to meet people hungering for Truth, ready for it, yet never introduced to the world of help and inspiration that awaits them.

Checking up on events since I first started this experience last July, I seem to have accomplished more in the given time than in any similar period before. Perhaps more was needed of me. I'm ahead of my writing schedule. I'm ahead with mending, housework of all kinds, and I have never felt too rushed for time to lend a hand wherever asked.

Last night in reading Emerson I saw a new truth in a paragraph that I have often read before and missed: "Trust men and they will be true to you—treat them greatly and they will show themselves great, though they make an exception in your favor to all their rules of trade." In other words, the Christ in one speaks to and recognizes the Christ in the other. I have come to feel that way about

Charlie Carter, even more than I did when Frank and I first decided to help him. For a long time I have been sending him such thoughts, but this morning I went further. I sent a letter saying all I had been thinking. In his heart Frank thinks so too, and so I added Frank's confidence in Charlie to my own. Charlie isn't bad. He isn't "hopeless." He has been weak, but he need not and will not continue to be. The Christ in him strengthens and keeps him.

Friday, October 11. We had pleasant company tonight. Mr. Radway, the man who needed help when Frank and I were on vacation at Mr. Withers' seaside cabin, came to dinner, bringing thanks and a check for twenty-five dollars. We protested. He insisted he would have had to pay twice as much to hire two people to help. I told him we should have paid for the fun it afforded us. He wants me to meet an uncle of his, who comes to California early next spring, and help him with a book he is writing. Seems the uncle knows "perfect academic English but not good American phraseology." His book concerns some scientific experiments. I'm looking forward to it eagerly.

★ ★ THE JAPANESE question in our immediate neighborhood has been settled satisfactorily to all. I took time to call on a few of the American mothers. The grace of God went before and naturally everything came out right. There is but one difficulty left. I'm having a time finding enough people to share the fresh vegetable gifts the Japanese mother insists upon bringing. She comes over once a week with the oldest boy, two lugs in the little wagon filled with freshly pulled carrots, beets, turnips, radishes, whatever she has ready. I've tried to make her understand that she shouldn't bring more. She only bows, smiles, and points to them and says, "You take. You take."

Wednesday night, October 16. Today came a charming little letter from Agnes inclosing a check for twenty dollars, which she made it plain I must accept—or "never

expect to see me in your home again, and that's that." Dear impulsive, dramatic Agnes. Happy in her work, happy to begin giving, she says, after receiving for so long.

Thursday night, October 17. How grand one feels when evening comes, knowing that a full day's work has been done. I added twelve quarts of white fig pickles to the gift shelf today. There is always a place for my tenth of canned fruit. Now when Christmas and relief calls are made, I shall be ready—"before they call." What a grand way to live, to know that even before we ask all good things are ready. If in my small way I can and do plan for my neighbors and friends, how much more, as the Bible says, does our heavenly Father know and do for us.

Tomorrow I go house hunting for a friend who has no car. They have sold the house she lives in, and it virtually leaves her homeless on short notice indeed. Never in my life have people called upon me more frequently and more freely than they do these days. Never have I so wanted time for myself and never have I accomplished so much in such a little space. Even Small Daughter's music teacher has asked me to use my car to bring children to the recital: "because I feel so free to ask you."

★ ★ *Monday, October 28.* Now, after what has just happened, if ever again I doubt—if ever again I worry or wonder! I shall copy it here, the best part of it at least, and keep it always for reference. It is a letter from San Francisco, from a person I had forgotten—because I once made up my mind that I would. It reads in part:

> Do you remember the day back in June, 1923, when you loaned me three hundred dollars because I came crying to you, in trouble? I promised then to pay you within a year—as soon as my troubles were over. My troubles continued. I grew bitter toward the world and toward you, friends, even toward God. My affairs grew steadily worse; my health failed. I was a wreck physically and financially; so much so that when I received a small inheritance it was paid out for doctor bills.

We drifted apart though we had been close friends. Then one day you looked me up and asked for the money, so long past due —nearly two years. In the meantime you had married. My affairs had gone from bad to worse. I resented your asking me. I remember telling you so, bitterly, adding that now that you were married your husband could look after you and that I no longer felt obligated to pay. We had bitter words that day. We both suffered afterwards. We have not spoken since.

One gloomy day last July (to a gloomy mind even a bright morning would be gloomy) I was cleaning out some old boxes from my apartment, getting ready to move to cheaper quarters; another step down, because I had been warned I was going to lose my latest and best-paying job. I cursed fate as I worked. Then for no reason that I can give I began to search for that letter you wrote me on Christmas in 1932. I found it, and reread it twenty times before I began fully to understand it and the prayer you inclosed. I had been praying God to open my eyes and let me see what was the real trouble back of all the adversities that continuallly came to me. And there it was in your letter. You probably do not remember a word of it. I know you used to do things spontaneously, like loaning money to friends.

You wrote on Christmas Eve, describing your home in the country, the fireplace and bookshelves, the children sleeping, the peace and good will in your heart, and at that time I only hated you the more for your "good luck." But on this particular July day I saw the realness of it, and knew that you actually had forgiven me and held no bitter thought. Then I began to see myself as I never had before. In all these years I had not looked for a one of the magazines or books you listed as the ones that had helped you so greatly to build your life anew.

I looked out from my window, and for the first time I appreciated my wonderful view of the Golden Gate and the Bay. I saw beauty for the first time in many years. Same apartment at the top of an old-fashioned house, same window, same view; but a different woman, I assure you, looking through eyes now cleared. So what?

Well, I stopped packing then and there. I went for a long walk, rather aimlessly, thinking only of all you had said about God and love, forgiveness and happiness, health, fear, faith; and before I knew it I had stopped at a corner newsstand, and my eye caught the name of UNITY. In it I read The Prayer of Faith, the same prayer that you had sent me. And that was the beginning of something. I did not move. I went back to work realizing I was

being let out because of my temper, my jealous disposition. But I kept that job, and that was the beginning of something else.

To tell you how it has made me over would take many hours of conversation, and I do hope to tell you in person when I have my vacation next summer, for I intend to come south for a week. But in the meantime the inclosed check is all that I have to speak for me "in person." I figured up what I would owe you at five per cent compounded semi-annually, because my note was made in that way. I know as well as you do that you could at any time have gone into court, got judgment, and collected my wages.

Let me boast a little. I have had two raises since last July, and I am to be put in charge of a department by the first of the year because—you'll never guess it—I know how to get along with people! I had intended waiting until I had all the money to send at one time, but lately I have felt impelled to do it now, and so here it is. I send my blessings along with it, and my love and highest regards to you and your family."

I feel very humble before God this day. I know no adequate way to give thanks except to keep on trusting Him and serving His people.

★ ★ *November 4.* The bank not only accepted the full amount we had collected, with the privilege of paying the small balance monthly; it turns out that we shall not have to make a single payment. Charlie will pay it. He came in last night about dinnertime to say he had hitchhiked all the way from the Northern town to talk to us. He has a job and has instructed his employer to turn over one third of his salary every month until his full debt to us has been paid. I thought it was too much to take out of his not so large salary, but he insisted. "I need the discipline. I've been a fool long enough. If I can't manage money, then I can at least keep it from managing me."

In looking back over this experience I am impressed with the fact that there is only one way—God's way. Further, I am convinced that we have but to ask, to listen and obey, and to trust, and we shall find ourselves working with God in His way.

(THE END)

LIFE

Life is an adventure. . . Life is always new . . . Life is the expression of the Christ within us . . . We give thanks for life, for the opportunity to be a part of the active, vibrant force that is God in action.

BY NETTIE WYATT

I wonder what the results would have been had Jesus not known the true from the false on the occasion when He was fasting in the wilderness and was tempted of the Devil to turn the stones into bread that He might be fed. Jesus knew there was another means of sustenance and He replied that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In those words lies a principle that is still being used, the principle that we invoke by the spoken word. We can bring light into any condition that seems without form and void by constructive spoken words. It is by our spoken word that our world is created, and while there may be some "trick of the trade" or some temptation in our path, we must be sure not to deceive ourselves with things that are not true.

It is not true that man was meant to suffer from disease and privation. It is true that Jesus sent His word and healed men. It is true that multitudes were fed when Jesus gave thanks and blessed the loaves and fishes. It is true that each one of us can heal any inharmony in our body or affairs by our spoken word, backed by faith in God.

Health never changes. It may become engrossed in the surface ripple of our everyday life but underneath is the steady flow of the life of the God who loves us with an infinite love, who has made us one with His own life. "I came that they may have life, and may have *it* abun-

dantly." The word "abundantly" is to be interpreted as life in its fullest sense. This is such a generous gift that it should be accepted with the deepest gratitude. We should never look upon life as just so much time to spend before the end will come and all our troubles will be over forever. Life should be a joyous epoch in our ongoing.

★ ★ IF LIFE is monotonous or dull, we have overlooked the more abundant life that has been proffered us. No matter how abundantly we are now expressing life, there is a still greater abundance awaiting expression. Life should not be a plodding along the same path that multitudes have used for such a long time that the dust obscures the way and we follow it for lack of courage to strike out on a new one. Life is an adventure. Life is always new, unfolding before us like a motion picture.

Each moment is brand new, created for our own specific use, and never to be used by any one else nor by ourselves a second time. Always new. No retracing. Life is the expression of the Christ within us, the expression of the same life that is within the things about us. We may go the way others have gone or the way we have gone before, but whichever we do, if we are expressing life to the full, we shall discover something new. There is none so blind as he who will not see. We must see the fullness of life in ourselves and in all things. There is no drudgery about life thus lived, but joy and freedom in the consciousness of our being the channel for life that is eternal and vibrant.

We should concentrate every effort upon putting much into life; thus getting as much out of it as possible. What we expect from life seldom comes the way we expected; our plans are frequently upset; the things we rely upon often disappoint us. That is the law of living in the dual consciousness where opposites exist. We should not be discouraged by this seeming irregularity but rather derive from each experience as much knowledge and strength

as we can while it is passing, and then let it go. Nothing is gained by lingering over what is past or running ahead to meet what the future may hold. There is no time so precious and important as the present moment. If it passes while we are looking on the wrong side of things, we have missed the good it holds for us and it is beyond our reach.

★ ★ ALL THINGS are essentially good if our vision is broad enough to see it. The spiritual eye must be trained to see only the good. The other things come anyway, but by holding steadfastly to the upward gaze, we build a reserve of faith and courage sufficient to face life boldly and confidently. There will be problems to solve and obstacles to meet. These are a part of growth and are not sent merely to annoy us or frighten us into a subjective fear of God. God is love and His loving-kindness endureth forever.

When the disciples asked Jesus, "Rabbi, who sinned, this man, or his parents, that he should be born blind?" Jesus answered, "Neither did this man sin, nor his parents: but that the works of God should be made manifest in him." This is as much as any one could expect from life: that the works of God should be made manifest in him, whatever the circumstances might be. It is no discredit to possess a bodily imperfection if it serves the purpose of bringing us a greater knowledge of the surging life of God. We should hardly find in the whole world a human body that could definitely be pronounced perfect. The body is the result of the thought, and if man's thought were absolutely perfect there would be no need for a body. We should be angels and not humans. Perhaps this is the reason that we seem to encounter difficulties or to be handicapped by misfortune. Perhaps we need to be reminded to give ourselves more fully to manifesting the works of God in our life. If we were born with a nearly perfect body, no doubt our physical conceit would obscure

our spiritual light, and the spiritual part of man cannot be quenched with physical prowess, as fire with water. It burns eternally within us and has its own methods of gaining supremacy in our life.

★ ★ THIS SPIRITUAL current is God seeking expression through us. We may thwart His plans and delay the manifestation of His good, but His good is surely working toward us nonetheless, and comes to us in the form most needed. For this we give thanks. We give thanks for life, for the opportunity to be a part of the active, vibrant force that is God in action. We give thanks for the growth of our spiritual nature and for the love that God gives us with His gift of life.

Man's being presents three phases, body, mind, and spirit, and consideration must be given to the life or activity in each. The physical body must be strong and function harmoniously in order to clothe the spirit properly. The mind must be observant and free; free to receive impressions from Spirit; unburdened by prejudices of theory or convention. Spirit then has an open channel and God has an opportunity to prove His promises to us. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, self-control; against such there is no law." If there is evidence of these qualities in our life, surely to that degree we have given ourselves to Spirit. To that degree God is finding expression through us.

The spiritual structure of our life is what should command our attention. There should be some part of us that is sacred to ourselves, which we do not talk about or compare with anything in the material world. There should be time that we can keep for meditation, and of which no outer thing can rob us. There should be a place for us where no unkind or unpleasant thing can enter. Such a place is our spiritual haven, the house that the wise man built upon a rock; "and the rain descended, and the floods

came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock." From such a vantage point we can view the world as a passing parade, enjoying what it may hold for us yet remaining secure upon the rock of faith.

★ ★ SUSTAINED by an unwavering faith in God, we can watch the pageant of life march by. We can see all things in their right relations. We can distinguish the true from the false, and in so doing we are free from any desire to waste our spiritual substance in riotous living. We can have the poise of one who is aware of his divine sonship.

We must feel this divinity within ourselves if we are to enjoy the abundant life of God. Life is eternal, but we must unify ourselves with it. Living should be a joyous experience, a time of creating constructive things, an opportunity for serving. Although there is the dual element in life, the material and the spiritual, we can so blend the two that there need be no harsh distinction. We can allow the Spirit of truth to guide us through our daily business, and we can make our outer life conform to the things of Spirit by leaving out that which is petty or unkind. We should see with the single eye of Spirit. "The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light."

The spiritual light directs us along the path of life. Following it, we need feel no fear or unrest; only love, companionship, and good will toward one another. Our sphere of life may be a small village with its circle of a few friends, or we may be known in many cities. But the demands of life are just the same. There must be the continuous giving and receiving wherever we may be. We should live the Christ life to the full in whatever environment we find ourselves, sharing with others the good we have found and accepting the goodness that is extended to us.

★ ★ IT IS NOT for us to say how the divine life is to be unfolded before us. We must recognize it in whatever form we contact it, knowing that it is the same life of God in all persons and all things. We are one with this life and cannot be separated from it, because of that part of us which is spiritual and cannot be destroyed. Life finds its expression in an infinite number of channels. One person may be the ruler of a nation, another a railway magnate or an international banker, another a bootblack, a village grocer, or a dairyman. We may run the gamut of life, we find the principle of being everywhere the same. On every stage we find that life is seeking fuller expression. We can show our gratitude for life by giving expression to as much of it as we can.

A person's being a lawyer doesn't mean that the world of music is closed to him. Being a housewife or a stenographer doesn't mean that the world of art is closed to one. Whatever the fixed vocation is, we should seek knowledge of other lines of thought. This not only makes us more tolerant of the other person's point of view but it broadens our vision and helps us to comprehend the vast scope of the life and love of God. What may be the lifework of one may be just a passing fancy to another, but with even a minimum of understanding one may sometimes give just the encouragement necessary to induce another to undertake some great achievement. We can never be sure just how far-reaching our influence is. What we must be sure of is that it is of a constructive nature. Then we can release it and let it reach as far as it will. It will surely return to us laden with all the good that it has accumulated on its mission.

★ ★ WE CANNOT see the life in a tree but we are fully aware that even in the winter months the tree is being fed and nourished by an invisible power. Love and faith flow on through the universe as life does. It is our awareness of these things that makes us fine and tolerant and leads

us on with a steady momentum toward our spiritual goal. Our mind and body is quickened into newness of being when we are receptive to this quiet movement of Godlike forces. We must become alive to that sacred impulse within ourselves, that spiritual force which sustains us at all times and is not moved or diminished by the activities of the outer life.

We must learn to live in harmony with the divine rhythm of the universe and listen to the spiritual melody that soothes the troubled or discordant thought. We must find the fountain of life that comforts and heals and brings to us the joy capable of transcending the emotional storms of our lesser nature. We must abide in that realm of love where we can experience the peace and satisfaction that come when we behold the noble efforts of our fellow men to become one with the tremendous forces of God in the universe. Whether we can accomplish all these things at one stroke is not solely a question of our earnestness. Indeed, if it were not for the honest effort required to arrive at the goal, the beauty and sweetness of achievement would be lost. But eternal life is fixed as our goal and our vision is clear; so we carry on in the practice of the simple principles of Christianity as taught by Jesus.

We are the disciples of Christ today, and it is our privilege to give of the life and love that have been shared with us by God through His Son. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." It may be of one of us that something is asked, it may be from one of us that something is sought, or it may be at our door that some one knocks. As a disciple of Jesus Christ, we should be prepared to answer, to give, to open the way. We must supply living bread to him who asks, light to him who seeks, guidance to him who has lost the way. In the name of Him who is our life let us say: "I came that they may have life, and may have *it* abundantly."

THE CHILD'S RECREATIONS

There is no recreation equal to that which comes with creating something new, not for money or praise but for the love of doing it . . . The child who has resources for recreation within himself is blessed indeed.

BY ZELIA M. WALTERS

THERE IS no need more certainly indicated for normal life than the need to play. As we look at the young of animals we see them all at play. The puppies are rolling over each other. The kittens are chasing a dry leaf. The colts and calves are cavorting in the pasture. The lambs leap about their mothers. Our own children are so eager to play that they make games out of the most unpromising materials. The lonely little girl, who might be moping and begging some one to do something, is running about on the lawn fluttering her arms. A question brings the information that she is playing butterfly. That lad marching solemnly to and fro with folded arms and stern brow is the lookout on a ship plowing the stormy main. The underprivileged child in a bleak tenement wraps a rag about a clothespin and plays it is a doll. In his starved search for play the tenement child, boy or girl, may turn to more dangerous pretense and imitate the gangster or his female partner. Society has not fulfilled its duty when it fails to provide safe play for all its children.

The world is full of invitation to play. Woods, mountains, seas, rivers, and plains beckon to us as children or grownups. It looks as if the Creator had made His

world thus in order to invite us to lighten our spirits. As we look out into the gracious universe it seems that we hear Him say, "Come, My children, life is not a sad and heavy affair; come aside for a while and rest and play. Here is a mountain to climb to test your mettle. Then from the top, as you look out over the rolling hills, your spirit can mount on wings as you think of Me. Here is a sea, a vast unknown space. Use your art, build a ship, go exploring to the lands beyond. Come and play, and thus learn to know the God of love and beauty and joy."

Sad old puritans think that God made a mistake in giving the play instinct. I am speaking not only of our American colonial Puritans but of those of every age and race who would shut out joy and gladness and assign play and merriment to the Devil. Why should children run and shout and play in the sun when they might be using their energy for something useful? So baby hands were put to work and baby voices forget their song and laughter. Children were dwarfed in body and mind by being shut up with endless tasks that had no meaning to them. We know better now. We know that children—and adults too—ought to play. If a child does not play spontaneously we know there is something wrong, and we set out to find the reason.

★ ★ A WOMAN who realized that her life was badly adjusted and was trying to correct it, told me the story of her childhood. Her father was a minister, one of those who thought all play evil. His daughter was never allowed to play. Her hours at home were filled with tasks and lessons. She was naturally quick and skillful, so she often got through with all the work and lessons. But that did not mean an idle hour. Her father would bring out the ponderous old Bible and set her to memorizing whole chapters of it, thus giving her a dislike for

the Bible. She was never allowed to bring a schoolmate home, or make a visit to another girl's house. Her only play was during the brief recess at school. At thirty, freed from the home tyrant's restraints and left with enough money to live a useful and gracious life, she found that she was unfitted for life. She had no friends. She was awkward and self-conscious when she met people. Grace and joy and lightness had been crowded out of her life so long that it meant a real effort to try to recapture them. She couldn't play at anything. We decided that she must learn how even though it should prove a hard thing to do. She did learn, because she had the courage and good sense to work at it intelligently. Now at the head of a home of her own, engaged in work she likes, able to meet people easily and graciously, she is learning to forget her bleak childhood.

I tell this story to emphasize the truth that play is not to be left to chance. Recreation should be prescribed for the child, for it helps so greatly in shaping his life. How unnecessary should have been the struggle of that woman who at thirty had to learn what is the natural heritage of every child.

★ ★ OF COURSE we all know the meaning of the word recreation—re-creation—but we had better stop and think of it again as we plan this part of the child's life. All activities that re-create belong to our higher life. Any so-called pleasure that tears down and destroys cannot be called recreation.

Play is a large part but not all of recreation. For under this term we shall include any happy activity that is different from our everyday routine.

What is your idea of a "perfectly heavenly" time? It might seem quite dull to me, as my heavenly time might seem very stupid to you. Notice the different answers that come. The greedy child would think being

turned loose in a candy shop to be the nearest thing to heaven, the boy athlete would like a ball game that he wins by a heroic last-inning safe hit, the debutante would choose a party with interesting admirers, Father would like a fishing trip to Canada, Mother would like a restful vacation at the seashore, Grandmother would like a visit to an old friend of her youthful days, the book-lover would like leisure to read as much as he wants to, the restless person would like a journey to new scenes. So we might go on endlessly. But what does it mean that our ideas of recreation cover so much? Simply that the play instinct is a large part of life and carries into all these different activities. Is traveling delightful? the traveling salesman does not think so. He would like time to stay at home. But the stay-at-home finds traveling a joy. So we have come down in the last analysis to seeing that recreation begins in the mind, and unless we bring a mind attuned to it, we shall not find recreation in any activity.

★ ★ IF THE child is sent to weed endless rows of vegetables in the field, that is labor and unjustifiable. But if he makes his own garden because he wants to and labors just as many hours in it, that is recreation. He has brought to it a joyful spirit of creation. Every mother knows how boys will labor to build a shack for their mysterious meetings, while they groan with weariness if she asks them to do an errand one tenth as laborious. But again they are obeying the law. They have no interest in the task that is planned by grownups. The shack is their own idea, their creation, their joy.

There is no recreation equal to that which comes with creating something new, not for money or praise but for the love of doing it. It brings us a glimpse such as Kipling had when he wrote of the eternity whose joy shall be self-expression, God expression.

"And no one shall work for money, and no one shall work for fame,
But each for the joy of working, and each in his separate star,
Shall draw the thing as he sees it for the God of things as they are."

★ ★ So we shall find the pursuit of a hobby the most satisfying kind of recreation. If childhood is not misdirected the hobby will be found early in life and enjoyed through all the years. Find out what the child really loves to do, what he turns to when left to himself. No matter how ridiculous it may seem to you, do not laugh at him. Quietly and unobtrusively clear the way so that he may have time to do this thing. Do not offer help or direction unless he asks for it. Let the child alone. God speaks to the child, and through the avenue of play that looks meaningless to you, the child may come full-fledged to the work for which God sent him here. I think of a boy I knew who loved to draw. His letters to members of his family were composed mostly of drawings of the events about which another might have written, each one with a humorous twist that brought a smile. Today he is a cartoonist of promise. I knew a boy who liked to cook, and he had a sensible mother who turned the kitchen over to him at intervals so that he could do as he liked, the only stipulation being that he must leave the kitchen as tidy as he found it. Many boys find happiness in a well-equipped workbench. Children may turn to designing, sewing, plastic art, rug making, nature study, gardening, music, athletics, collecting of anything from stamps to live animal pets. Give the child time to practice his chosen hobby without undue adult interference.

★ ★ The movies? Shall we let the children go to the movies? Is there enough of good to counterbalance the trash that is flashed on the screen? As we contem-

plate the movies we feel toward them somewhat as we do toward the radio. Our first impulse is to thank God for this wonderful manifestation of divine power working through the minds of men. In the radio the spiritual and material meet. We begin to understand some of the spiritual laws that have seemed so mysterious to us. For the radio transcends time and space. Around half the world it brings instantly to our ears a voice that is speaking in a little chamber in a strange land. The dark rolling ocean, the continent with its teeming millions has no power to stay that voice. We are almost ready to approach the radio with prayer until we hear some of the appalling trash it is uttering in the ears of millions and then we begin to wonder whether it is a blessing after all.

The movies are only a degree less wonderful. On the screen before us are flashed scenes from distant lands. We see the Japanese pearl diver at work; the man as he is in his native scene, not a made-up picture of him. The Indian durbar moves before us. We see the rain dance of the American Southwest. We are shown the scientist at work in his laboratory, a great factory in operation, a queen's levee, a parade of notables, the conferring of degrees at a famous university, and a hundred more scenes. Historical episodes of the past move before us, correct for the period down to the minutest detail. The great literature of our race lives before us; the heroes of the printed page over whom we have laughed and cried come alive on the silver screen. Certainly the child should be taken to the movies, but he should never be sent to the movies alone. When you take him to see some fine feature picture, you may find on the same program a trash filler, which you would on no account allow him to see. Incidentally it is worth noting that a live parent-teacher club can do much toward improving the programs of the neighborhood movie house.

★ ★ HAPPY THE child who has learned early to turn to reading for recreation. He will have no lonely or empty hours. Reading is another form of recreation that impinges on the spiritual. We rise from the reading of a stimulating, inspiring book with the mind on tiptoe to reach these new thoughts, with emotions renewed and eager to be spent, with spirits keyed to the highest point. A book may leave us kinder than we were when we began to read. It may lift us from the pit of despair and put our feet on a rock. It may merely make us laugh and forget the carping cares of the day. But children must be taught to find pleasure in reading, and their reading matter must be carefully chosen. We would not turn our little ones out to play in a field full of nettles, but some of us let them go into a mental nettle field when they begin to do general reading. Watch the current literature that comes into the house. Many of the religious publishing houses now put out magazines for children and young people, and most of these papers are made up of wholesome stories. The ideals held up are high, the atmosphere is wholesome, and the stories are well written. But after you have provided the children with wholesome magazines suited to their age, look over the adult magazines on the family table. The children are going to look into them too. Here is a popular magazine of large circulation, intended for home reading. But half the stories are written in the ultrasmart, sophisticated style that many of the young writers of the day strive for. Easy divorce and the broken home are treated as mere incidentals, drunken women and men disport themselves through the pages, and cheap ideas of honor and a cynical attitude toward the fine things of life make up the atmosphere of the story. Not very wholesome reading for the child with an impressionable mind! We could do better than that if enough of us would protest about the stories in the "home" magazines.

We must look over the books ourselves and not depend on a critic or on the jacket of a book. A book labeled "religious" may not be a wholesome book for a child, or an adult for that matter. We think of the books that made up Sunday school libraries twenty-five or more years ago, the dreary, mawkish, stilted books that were untrue to every real experience or emotion and yet were supposed to be good for children because moral maxims were sprinkled through them. Our children of today would simply refuse to read them.

★ ★ SPORTS, both for play and for physical development, must have their place in the recreation program. Competitive sports are good for children if they get the real spirit of competition and care more for the ardor of the game than for winning. The essence of fair play is to rejoice generously with a competitor who wins because he was more skillful in the game.

Have the child take as much of his recreation out of doors as possible. Encourage the garden hobby. Make place for trips to the woods, the mountains, and the ocean if possible. In these recreations that bring us close to nature and God the whole family may take part. They draw the family closer together, strengthening the bonds of affection and the sense of family co-operation. The father and mother who play with their children have fewer problems than the serious parents who never play with their children.

Some children have a natural inclination to take pleasure in music and art, but most of them must be trained. In the past there was no way for the child far from urban centers to come in contact with good music. Today the family living on the remotest frontier may have the very best in music brought to the family living room through phonograph and radio. So from the age of babyhood place before the child the finest of the

world's music. Let it speak to him as it spoke through the soul of the inspired composer. You will not need to worry about the trashy music of the day if he has been taught to know the best. Not long ago when I was taking a trip I heard the lilting voice of a child singing the melody of Dvorak's "Humoresque." I looked around and saw in the next seat a little lad of not more than five keeping time to his own happy thoughts with this haunting melody. It is heartening to us all to find little children in accord with beauty.

The child who has resources for recreation within himself is blessed indeed. He does not need to have "something doing" to make him happy. In even a silent or lonely place he finds occupation for his mind and hands and creates a whole little world of happiness and refreshment.

EDITOR'S NOTE—This is the ninth of ten articles by Zelia M. Walters. The tenth will appear in October UNITY.

HEALING THOUGHT

I have new life in Christ and I am healed.

PROSPERITY THOUGHT

Omnipresent Spirit substance loves to manifest itself as my prosperity.

USE FROM AUGUST 20 TO SEPTEMBER 19

Sunday Lessons

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. A thorough study of the Unity Sunday lessons will repay any student. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outline prepared and copyrighted by the Council; both are used by permission.

Lesson 10
Sept. 6, 1936

UNITY SUBJECT—*Training the Emotional Nature.*

+ + INTERNATIONAL SUBJECT—*Turning to the Gentiles.*—Acts 14:8-13, 19, 20; Rom. 10:8-13.

8. And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked.
9. The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole,
10. Said with a loud voice, Stand upright on thy feet. And he leaped up and walked.
11. And when the multitude saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.
12. And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker.
13. And the priest of Jupiter whose *temple* was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes.

19. But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.
20. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.

8. But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach:
9. Because if thou shalt confess with thy mouth Jesus *as*

Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved:

10. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11. For the scripture saith, Whosoever believeth on him shall not be put to shame.

12. For there is no distinction between Jew and Greek: for the same *Lord* is Lord of all, and is rich unto all that call upon him:

13. For, Whosoever shall call upon the name of the Lord shall be saved.

GOLDEN TEXT—

I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the uttermost part of the earth.

—Acts 13:47.

SILENT PRAYER—*I speak the word of Truth that frees my mind, soul, and body from limitation, and reinforces my will with divine power.*

Salvation or deliverance from sin is realized by a person only after he has brought his will into alignment with the divine will. In this lesson the work of Paul, who represents the will, is at first among the Jews in Gentile countries, and later among the Gentiles themselves. The former represent the religious thoughts and impulses, largely subconscious, that linger in the unregenerate states of mind in us. These impulses urge us to put our best into our work, our play, our everyday secular activities, in other words to make practical living a religion in itself.

The Gentiles, on the other hand, represent the unregenerate states of mind in us that must be awakened to Truth and led into an understanding of its scope and purpose in our life. Thoughts that function through the sense need not be evil if the senses are regenerated and uplifted. Since thought and feeling are so closely allied in consciousness that either may induce the other, and since feeling is an emotional state underlaid as a rule by a sense

impression, the regeneration of the senses is necessary to the training of the emotions.

The lesson today begins with the work of Paul and Barnabas in Lystra ("that liberates," "that frees"). Adverse conditions caused by thoughts of like nature begin to disappear under the influence of a change of thinking that allows the thinker to embrace the idea of the one presence and power. Inferiority complexes like that represented by the man who had never walked—so pronounced as to be given a threefold description—yield to man's will to trust the one power. Paul was no doubt preaching a sermon on healing when he saw in the impotent man the faith that would make healing possible. When faith is aroused in man's mind his inferiority complex disappears like mist before the morning sun. The only thing necessary is that the will take control and command man to stand alone. He not only obeys the command but goes further: "Stand upright on thy feet. And he leaped up and walked."

Faith is constructive. It heals the condition on which the thoughts are fixed, provided that the fixation is accompanied by an intense desire for freedom. Personality however must be dealt with, and the reaction of personality to the exercise of faith is a turmoil of emotionalism. The will no sooner lifts up its standard than the emotional side of personality does likewise. Lycaonia ("wolfland," "destructive") represents the emotional nature when it is allowed to run wild and get out of bounds.

Controlled emotion is a creative power. The great work of the world in art, music, and literature all expresses strong emotion under control. Trouble starts when the emotions are allowed to control instead of being controlled, for when impulse is in the ascendant there is utter lack of balance. "How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!" The controlled

impulse may be an angel of light, the uncontrolled an irrational force bent on destruction.

Spiritual healing is sometimes accompanied by strong emotional feeling. Exaltation takes possession of the one who is healed, and he walks on air, indorsing with keen satisfaction the statement "I said, Ye are gods." That God dwells in us we readily accept when we see the working of His power in our flesh. Job's faith that he would yet see God in his flesh regardless of the condition in which he then was, is understandable to the metaphysician.

The Lycaonians exalted personality to godhood in Paul and Barnabas and they would have offered sacrifice to them, yet a thought of jealousy was sufficient to turn their exaltation into condemnation. Where there is lack of disciplined feeling the will is held captive and seems inactive in its accustomed role. Paul was stoned and left for dead after the Jews had incited the Lycaonians to assault him.

To take emotional feeling out of the personal realm and convert it to sane use we collect our faculties in prayer and meditation and adjust our life in harmony with the inspiration of Spirit. As the disciples stood round about Paul he rose up and entered into the city. As the will resumes its accustomed sway over our actions we put our emotions in order with "the word of faith." Reasonableness then appeals to us as more desirable than unrestrained feeling and we direct our life by the ideal of right. By the power of our I AM we transform the heart, the symbolic seat of emotion, into the center of right thinking. "With the heart man believeth unto righteousness."

Habitual control of the feelings or subconscious thought action insures the habit of self-control in the whole life. To avoid the inhibitions that naturally follow the repression of negative or destructive feeling, the one who wishes to live the abundant life declares his freedom in Christ. As a "bondservant of sin" he is subject to the

unregenerate sense consciousness. From this bondage only the Christ consciousness is able to set him free. "If therefore the Son shall make you free, ye shall be free indeed."

QUESTIONS

1. What is represented by the Jews? The Gentiles?
2. What step comes before the disciplining of the emotions?
3. How does one get rid of an inferiority complex?
4. Explain how emotion arises from the exercise of faith in meeting an adverse situation or condition.
5. Is controlled emotion a factor in creative work?
6. How does one gain habitual control of one's feelings without at the same time acquiring undesirable inhibitions?

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Lesson 11 UNITY SUBJECT—*Peace and Growth.*

Sept. 13, 1936 INTERNATIONAL SUBJECT—*The Council in Jerusalem.*—Acts 15:22-29; Gal. 2:1, 2, 9, 10.

22. Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; *namely,* Judas called Barsabbas, and Silas, chief men among the brethren:

23. And they wrote *thus* by them, The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting:

24. Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls; to whom we gave no commandment;

25. It seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul,

26. Men that have hazarded their lives for the name of our Lord Jesus Christ.

27. We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth.

28. For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things:

29. That ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

1. Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me.

2. And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles but privately before them who were of repute, lest by any means I should be running, or had run, in vain.

9. And when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision;

10. Only *they would* that we should remember the poor; which very thing I was also zealous to do.

GOLDEN TEXT—*For ye, brethren, were called for freedom; only* use *not your freedom for an occasion to the flesh, but through love be servants one to another.*—Gal. 5:13.

SILENT PRAYER—*The Spirit of truth shows me the ways of God, and I am now at peace.*

To be at peace is the goal of every one who has reached manhood or womanhood and become conscious of himself in relation to the world as well as to the invisible side of life. To attain peace it is necessary for man to harmonize his religious thoughts and ideals (the Jews) with his secular or worldly side (the Gentiles) and "create in himself of the two one new man, *so* making peace." What to retain and what to give up of each side in this union is a question that each one must decide for himself by the light gained through meditation, prayer, and practical effort to apply the insight thus acquired.

On first thought it would seem out of order to give up any of the religious thoughts, since on this foundation rests man's consciousness of himself as a child of God. "Salvation is from the Jews." Nevertheless the religious thought life, founded though it is on the rock of Truth, in the course of time becomes colored with the personal

beliefs, dogmas, superstitions, and half truths found in the race thought. Somehow these have attached themselves to the body of his faith without his having tested or proved them consciously. Such barnacles are better cleared away if man is to make any progress in discovering and expressing a deeper and higher truth.

To shed tears is no longer a religious duty but an unmanly act. Man's duty now is to control his feelings and make no display of weakness. "Stand fast in the faith, quit you like men, be strong." The evolution of religious thinking requires that the outgrown faith be surrendered to make room for the clearer conception as it dawns on the mind and heart.

A comparatively recent concept was that of man as a being totally depraved from birth. This doctrine is no longer stressed. We now hear much more of man as a child of God destined to express all that the Father is. Another outmoded religious thought is that baptism, to be effective, must be by immersion. Little enthusiasm could be aroused in a discussion of that subject now.

So the old order gives place to new thoughts, new methods, new ideals. Only the principles of Truth remain unchanged. Principle is constant.

After the religious thought life has been cleared of outgrown beliefs by means of denial, the secular thoughts (Gentiles) may be analyzed with a view to harmonizing them with the religious nature. The dominant religious convictions (the apostles and the elders, brethren) may require that man in his worldly nature abstain from "things sacrificed to idols." These were once meats that converts to Christianity might not eat. Now the natural man offers his time and thought to materialism, fear, sophistication, and much more that not only is without lasting value, but is even detrimental to him. The worldly habit of thought can be turned from personal and transitory things, and be centered in the Christ where alone are

found the things that abide. Some one has said that "if we do not live in the realm of the spiritual and the intellectual, education has failed."

Old customs and traditions may contain eternal principle, but more often they are found to be of only temporary help. A new interpretation must be found to make clear the more abundant life that science is opening up to us. Along with wider vistas of scientific truth comes a more comprehensive view of the worth of man and his significance in the universal plan. The philosopher who said that civilization does not progress but rather goes round in circles mistook a close spiral for a series of plane circles. Civilization progresses slowly. As we learn to keep ourselves poised in the center of universal calm, we shall be able to open the spiral and make perceptible progress.

The Christ Spirit is kept not in compromise but in love and consideration, whether by men's uniting their purposes for social betterment or by the individual's seeking self-improvement. The willingness to allow differences to sink from sight and to concentrate the thoughts on eternal instead of external things is a fruit of the Christ vineyard that bespeaks a rich harvest.

Jerusalem, where the council of the disciples was held, is a symbol of the center of peace. When once the consciousness of inner harmony becomes a reality we know that our faculties are in accord and are working without hindrance or inhibition to effect the self-reform we need to realize. Then we are on the way to making our faith in Christ a motive power in the cause of peace.

In the realization of peace the will (Paul) plays an important part. To him who wills to be at peace and to discern what is right for him the desired revelation comes. "The fruit of righteousness is sown in peace for them that make peace." Paul went up by revelation to Jerusalem, where he convinced James (judgment), Cephas (faith), and John (love) that he was qualified to take the Christ

message to the Gentiles. When we submit our will to the primary influences of judgment, faith, and love, we need not fear that we cannot transform our worldly thoughts to the essence of Christlikeness (convert the Gentiles) and at the same time reinforce our transitory religious impulses (the poor) with permanent values.

QUESTIONS

1. How do we gain peace of mind and heart?

2. To progress in the Christ life is it necessary for us to give up any of our religious thoughts and impulses? If so, what are they?

3. Name two proofs of the evolutionary nature of religious belief.

4. What are the idols to which men of material mind offer sacrifice today?

5. How can we make perceptible progress in the Christ life?

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Lesson 12
Sept. 20, 1936

UNITY SUBJECT—*Practicing the Christ Principle.*

✦ ✦ INTERNATIONAL SUBJECT—*Christian Living.*—Rom. 12:1-3, 9-21.

1. I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which* is your spiritual service.

2. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

3. For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith.

9. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good.

10. In love of the brethren be tenderly affectioned one to another; in honor preferring one another;

11. In diligence not slothful; fervent in spirit; serving the Lord;

12. Rejoicing in hope; patient in tribulation; continuing stedfastly in prayer;

13. Communicating to the necessities of the saints; given to hospitality.

14. Bless them that persecute you; bless, and curse not.

15. Rejoice with them that rejoice; weep with them that weep.

16. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits.

17. Render to no man evil for evil. Take thought for things honorable in the sight of all men.

18. If it be possible, as much as in you lieth, be at peace with all men.

19. Avenge not yourselves, beloved, but give place unto the wrath *of God:* for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord.

20. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head.

21. Be not overcome of evil, but overcome evil with good.

GOLDEN TEXT—*Christ liveth in me.*—Gal. 2:20.

SILENT PRAYER—*I seek always to express the Spirit of love and good will within me.*

Under the Mosaic law an animal presented for sacrifice to God had to be without spot or blemish. Only what was perfect of its kind could be offered to the Most High. With the evolution of the idea of sacrifice to include the conscious thought life of man, it became necessary to define in detail the life that is acceptable to God. Our lesson today tells in what the sacrificial life consists.

To offer one's body to God is to make it an instrument through which one renders spiritual service. This is the true function of the body. The body that is fashioned according to this world is an instrument of the senses, a prey to intemperate desires, false appetites, and uncontrolled emotions, and subject therefore to inevitable disease and death. The body that is an instrument of Spirit

is a transformed body, and that transformation is wrought by the renewing of the mind after the divine pattern.

No one need be left in doubt of what the divine will is for him. By renewing his mind according to the Christ model he proves "what is the good and acceptable and perfect will of God" for himself. Guidance is simply a sense of confidence with respect to the rightness of the course one elects to follow. Confidence founded on the indwelling Christ principle is renewed from day to day, so that one remains humble from the necessity of waiting upon God for one's daily supply of wisdom. When confidence is withdrawn from God and based on personality, one thinks more highly of oneself than one is justified.

The measure of a man's faith in God is the measure of his confidence or lack of confidence in the estimate he places on himself. To know himself as a son of God is not to overestimate his true nature but to recognize and acknowledge the truth in the Christ consciousness. To claim sonship to God and at the same time follow the way of the world is to be a victim of self-deception.

We present our body a living sacrifice to God when we recognize life, health, and strength as its inalienable state and refuse in our thoughts to entertain disease, impotence, discord, or imperfection of any kind as belonging to it permanently or otherwise. We serve God truly when we express the divine qualities, among which love, joy, and peace are paramount, and cleave to what is good, allowing evil no place in our thoughts as a reality. If we see evil at all it is as one sees things in a dream, transient and conditioned chiefly upon thoughtlessness.

Love is without hypocrisy when it is the dominant spirit that rises to meet others without respect to person. The Christ love embraces the whole individual within its scope, letting the self drop entirely from sight. Among those of like interests outer harmony is to be expected, but a condition of inner harmony extends the radius of

peace and good will to cover the entire range of human relations.

The one whose life is hid with Christ is active. Sloth has no place in spiritual service. Enthusiasm, diligence, and service to the utmost of one's ability quicken the mind and make it susceptible to the Spirit of power. Hope lightens the load by relieving the mind of foreboding and giving the thinker a lively anticipation of good to come. Steadfastness in prayer is an expression of the faith that will not acknowledge defeat but continues to cherish the law until the blessing comes.

The practice of generosity prepares the mind and body of man for living sacrifice, by training the mind to share its good and the body to obey the mind's commands.

He who can bless those who curse him possesses the Christ Spirit in undeniable form. "By their fruits ye shall know them." Blessing is the ripened fruit of the Christ love and understanding.

The ability to enter into the interests is one of the signs of self-dominion. Those who can rejoice in the joy of others and take thought to comfort and relieve the victims of negation have entered into the universal life consciousness and can know narrowness no more. To keep an even tenor of mind in their social relations—"be of the same mind one toward another"—is easy for them, and they know the humility that is a part of true greatness.

The constructive tenor of thought removes temptation to self-conceit and puts beyond our consideration the question of paying another back in his own coin. The Christ-conscious man pays back in the true coin of the realm of good. In so far as his relations with others depends upon his own reaction he lives at peace with all men.

Personal consciousness makes a man quick to resent affronts and indignities and to uphold his "rights" even at the cost of his life. To abide in the Christ conscious-

ness he must learn to rise above resentment and intrust the vindication of his acts and motives to the one power which alone is equal to the task of rendering complete recompense in divine order. Merely to refrain from open retaliation, meanwhile holding in mind the thought that "something will happen" to the offending person, is to return to personal consciousness with disastrous results. To overcome effectually one returns active good for active evil, feeding with the living bread of true thought the enemy who hungers for one's peace of mind, tendering him silently the living water of denial of evil intent on his part, accompanied by the grace of complete forgiveness. Thus a person overcomes the effects of evil inflicted on him by others while arousing in himself a zeal for faithfulness to the principles of All-Good.

QUESTIONS

1. What does the living sacrifice of the body mean?
2. How is the body transformed so as to become an instrument of spiritual service?
3. Is it possible for one to be sure what the divine will is for one?
4. How do we serve God most truly?
5. "By their fruits ye shall know them." Explain how this saying is illustrated by the text of today's lesson.

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Lesson 13

Sept. 27, 1936

UNITY SUBJECT—*The Christ Power Transforming Old Ideas.*

\+ + INTERNATIONAL SUBJECT—*Review: The Spread of Christianity in Western Asia.*

GOLDEN TEXT—*They rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles.*—Acts 14:27.

SILENT PRAYER—*God works in me to will and to do whatsoever he wishes me to do, and I cannot fail.*

That the old material ideas of the sense consciousness can be transformed and made to yield a harvest of new truth may seem improbable. Nevertheless that is what occurs when the will (Paul) aided by the imagination (Barnabas) are set to work in that part of man's being which lies on the borderland between the outer and the inner life. This borderland is represented by Western Asia. In metaphysical symbolism the East represents the within, the West the without, whereas Asia refers to a state of consciousness impregnated by old material ideas. Western Asia therefore means that vast region where dream and truth meet and all things must be proved.

Lesson 1 for July treats of the change from sense to spiritual consciousness and the descent of the Holy Spirit upon man, as promised by Jesus Christ. This was fulfilled before the apostles undertook any of the work that Jesus enjoined upon them during the Last Supper. The coming of the kingdom of God is an individual experience that follows concentrated meditation and prayer. In personal consciousness one thinks of Holy Spirit baptism as possible only to those who have attained a high degree of spiritual power after a long period of consecrated work. The opposite is true. Holy Spirit baptism precedes spiritual work. "Repentance" or a complete change of mind from the habit of random, undirected thinking to purposeful thinking directed towards a chosen aim, is necessary also.

Lesson 2 explains the potency of the name of Christ to heal the sick, enlighten the ignorant, strengthen the weak, bring peace out of discord, and do the other mighty works that Jesus assured His disciples they would be able to do in His name. Because Jesus faithfully acknowledged the Christ and expressed Christlikeness in all that He did, His name has become identified with the Christ. He who fails to affirm spiritual strength in this name is like the lame man at the gate of the Temple that was called Beau-

tiful, unable to enter into the reverence and idealism that expresses the truth of life. The healing qualities of faith and love when invoked in the name of Christ set man free from physical and mental ills.

The subject of giving is considered in Lesson 3. Man's willingness to share is the measure of his love and sincerity. To gain conscious oneness with the divine, he willingly identifies himself with all by sharing with others his material possessions. Practicing oneness by sharing material gifts aids man to realize the unity of Spirit. He gives himself also by giving his thought to others when there is need of constructive thinking to right a negative condition.

Helps to concentration is the subject of Lesson 4. Contrary to the general belief that persecution and suffering scatter one's forces, both may be utilized as helps to focusing the desire on freedom and intensifying feeling enough to allow one to realize the divine will. Suffering is not necessary but may be put to good use when it comes, in gaining self-control and dominion.

Lesson 5 deals with the method by which the darkened material and physical realm of thought is converted to understanding of the spiritual I AM principle exemplified by Jesus Christ. The power to effect this conversion is represented by Philip ("lover of horses") in his meeting with the Ethiopian eunuch. Spiritual power comes from a state of inner peace (Jerusalem), but to express the divine will it must include physical strength (Gaza) also. The intellect (Caesarea) too must be transformed by the higher power.

The orientation of the will from human, man-made standards of belief and conduct to the good will and zeal imparted by divine love is the subject of Lesson 6. When allowed to do so the will dominates the heart. When strife and persecution are the keynote of the will, they shut man out of purely spiritual perception. However sin-

cerity of conviction, even when the conviction is a mistaken one, opens to him an avenue through which he may reach the conclusion that the way of Truth is followed and served best by love.

Lesson 7 is on temperance, with the central thought that the divine law cannot be evaded as man-made law sometimes can. He who abstains from intemperate living and thinking as a matter of principle and reasoned conviction reaps the reward in vigorous health of mind and body. He who is not converted to the principle but chooses the middle course of moderation in what is harmful to him physically and mentally, cannot expect the moral result to be unmixed good. Patient living by principle brings its sure and unmistakable reward.

The divine purpose is that all men shall come into full understanding of life and be able to live in conscious harmony with the cosmos. Lesson 8 shows that those of clear mental and spiritual powers may live by the light gained through direct consideration of pure ideas in the realm of the formless. Others need to have Truth presented to them in the form of images or pictures that impress the subconscious mind vividly, as in dreams, and that can be interpreted upon awakening. The wealth of the cosmos is thus brought within the grasp of both the conscious and the subconscious thinker.

Lesson 9 takes up in detailed form the various departments, physical, mental, and spiritual, through which the Spirit of truth effects a radical change in the life of man. First the religious nature is awakened to the truth, then the intellect is permeated by the Holy Spirit power, and finally the spirit of man responds perfectly to the higher influence. The personal thought (Elymas) that seeks to counterfeit the working of Spirit is caused by ignorance of the law and rests on superstition. Man can set this aside at will and recognize and develop instead the open-minded reasoning faculty (Sergius Paulus).

SILENT WORSHIP

Words by
HENRY HASSELL

Music by
LUTHER LORENTZ

1. We still the clamor of our mind, To Thee, our Fa-ther, turn.
2. Thy lov-ing arms are o-pen wide, Thy peace is there to greet:

In qui - et rev - er-ence we wait, Dear Lord, Thy will to learn.
We en - ter now the se-cret place, To find communion sweet.

CHORUS

Si-lent worship, Ho-ly one, Thy children bring to Thee. Breathe

Thou Thy life up - on us now; Make us for - ev - er free.

HELP THOU MINE UNBELIEF

By Della Adams Leitner

Lord, I believe, help Thou mine unbelief;
No other source than Thou canst give relief.
My faith is true, and yet the subtle doubt
And mortal fears that compass me about
Seek to regain their mastery of my soul;
But Thou and Thou alone canst make me whole.

Behold I kneel, a penitent, for Thou
Hast bid the erring come; and so I now
Seek at Thy feet forgiveness and the peace
A child may know when he has found release
From grievous errors and from baffling fears;
Heal Thou my hurt and dry my burning tears.

And oh, renew my faith when it grows dim.
Let words of strength come from me; let a hymn
Of praise be on my lips and in my heart.
Oh, let Thy promise "I will not depart"
Be ne'er forgotten; let it soothe my grief.
Lord, I believe, help Thou mine unbelief.

Silent Unity

"BE STILL, AND KNOW THAT I AM GOD"

I GIVE ATTENTION TO OMNIPRESENT INTELLIGENCE, AND I KNOW.

¶ The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

¶ Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

¶ Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

¶ Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

¶ We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address.

Address your request to

SOCIETY OF SILENT UNITY

UNITY SCHOOL OF CHRISTIANITY

917 TRACY, KANSAS CITY, MO.

CABLE ADDRESS: UNITY, KANSAS CITY.

The Spirit of wholeness is called the Holy Spirit in the New Testament. In classical mythology it is called Hygeia. Modern medical men refer to it as the restorative power of nature. In our healing thought for this month we have called it the Spirit of wholeness. It has been recognized by savage and civilized in every land and age. It has many names, and they all identify it as a universal effort in man and the universe to keep creation going, regardless of any retarding or interfering force.

We may look upon this restorative power as merely the tendency of the cells in an organism to retain their homogeneity, and thus does our consciousness rob it of any of the divine qualities it may possess. This is the way the scientific world regards the Holy Spirit. To that cold indifference the Holy Spirit has no warm heart. To such a one it is not the Comforter referred to by Jesus but merely an abstract principle that works just the same way whether it is praised or blamed.

But to the Christian metaphysician the Holy Spirit is just what the name implies, the whole Spirit of God in action. In the Hebrew Jehovah is written *Yahweh. Yah* is masculine and *weh,* feminine. Holy Spirit is the feminine half of Jehovah, God identified in man. In the New Testament Christ stands for Jehovah. Jesus Christ talked a great deal about the Holy Spirit: that it would bear witness of Him,

come with Him, and help Him to the end of the age.

We are often asked if Jesus Christ had a wife. Certainly He had a wife—called the Holy Spirit. Do not be misled by the personality of the Holy Ghost and the reference to her as "he." This was the bias of the Oriental mind, making God and all forms of the Deity masculine.

Holy Spirit is the love of Jehovah taking care of their children the human family, and love is always feminine. Love is the great harmonizer and healer, and whoever calls upon God or Christ for healing is calling upon the Holy Mother.

Just here is an important point for the consideration of a good Christian healer, and that is the way in which to approach the divine healer, the Holy Spirit. Do not regard her altogether as a restorative principle, without feeling, sympathy, or love. This will reduce your healing method to intellectual logic and the slow processes of mental science. From this standpoint the patient must always be educated in Truth principles before he can be healed. No instantaneous healing ever takes place under this method.

But Holy Spirit is sympathetic, comforting, loving, forgiving:

"Who forgiveth all thine iniquities;
Who healeth all thy diseases."

Do not fear to call mightily upon the Holy Spirit, our Mother-God, who has all the love, compassion, and healing power of the Father at her command.

* * *

The Spirit of prosperity partakes of both the Fa-

ther and the Mother qualities. However, there is a prosperity spirit in the world, and those who want to get on financially have to make friends with it. Even Jesus said, "Make to yourselves friends by means of the mammon of unrighteousness." We can be friendly with this Spirit of finance without being its slave. Don't quarrel with riches or rich people if you want to enter their mental realm. Even your thoughts of condemnation go forth into the mental ether and work for or against you. Old Ecclesiastes understood this law and he wrote it down for our instruction. In his book he admonishes:

"Revile not the king, no, not in thy thought; and revile not the rich in thy bedchamber: for a bird of the heavens shall carry the voice, and that which hath wings shall tell the matter."

Praise and bless the Spirit of prosperity and tell it how glad you are that it is bringing to you on the wings of plenty that fullness of all good which is rightfully yours under the divine law.

HEALING THOUGHT

The Spirit of wholeness quickens and heals me.

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PROSPERITY THOUGHT

The Spirit of prosperity fills my mind and overflows into my affairs.

USE FROM SEPTEMBER 20 TO OCTOBER 19

Prayers Answered

These testimonials come from persons who have been healed by the power of Spirit, and are expressions of the writers' gratitude to God. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I WILL COME AND HEAL

■ ■ WHEN MY aunt had an operation for cancer, every one said she could not live. The doctors gave very little hope. Her heart was very weak. I took The Prayer of Faith to the hospital for her to use. Mother and I kept saying it for her. She was on the operating table two hours and twenty minutes, kept alive by oxygen. Today she is sitting up and getting well fast. Every one says it is one of God's miracles that she is recovering. Every time I go to the hospital she asks me to pray for her. When you pray with us, we receive help.—*J. P., Johnson City, N. Y.*

■ ■ I AM HAPPY to tell you that due to your prayers the sinus trouble has entirely cleared away. I thank you for your never-failing help. Please accept the inclosed donation for your wonderful work.—*M. P., Reno, Nev.*

■ ■ A SHORT TIME ago I telegraphed to you for prayers. I had had a severe chill and high fever, and I was aching all over. As I hung up the telephone receiver from calling the telegraph office I felt a deep peace and feeling of joy. In a short time the fever went down and I went to sleep, to wake with the aching all gone and no fever at all. Truly this was a miracle. I cannot begin to tell you what it means to me that Silent Unity is there in silent communion with God and I can call you and instantly receive your unfailing help. My heart is filled with joy and

praise tonight as I write you, and I inclose a love offering with my abiding gratitude. May your glorious work constantly increase.—*M. S., Ponca City, Okla.*

■ ■ I WISH to express my heartfelt thanks for your prayers for my little granddaughter. Her temperature was 106 when I wrote to you. The following morning it had dropped to 103, and on the fourth day it was normal. Thank God and our Unity friends for this wonderful healing.—*Mrs. E. J. G., Rockford, Ill.*

■ ■ YOU MAY discontinue prayers for me. My hearing is completely restored, and I am very grateful for your help. I am inclosing a love offering.—*D. B., Cambridge, Pa.*

■ ■ I SENT you a telegram when the doctors said our daughter M—— had very little chance to live, due to complications following an operation for appendicitis. I could tell almost the instant you began praying for her. She brightened up and from that minute has improved steadily. The doctors and nurses were amazed at her recovery. I am so grateful for your help in our hour of desperate need.—*Mrs. W. R., Trinidad, Calif.*

■ ■ WHEN THE doctors thought I might be tubercular, I wrote at once for your prayers. I am happy to tell you that the condition disappeared almost overnight. It was truly remarkable. I pray that God may prosper you without limit.—*Mrs. H. T., New York City.*

■ ■ ABOUT five years ago an uncle of mine, who had been ill with a queer ailment that the doctors did not understand, went completely insane. He was taken to a hospital and put under the care of the best mental specialist that we could find. This man said the case was hopeless, was progressive, and would be much worse in a short time. I wrote to you for prayers, and in a month my uncle was at

home much improved, and today his health is much better than it has been for the past twenty years. I could write all day and not be through with the blessings we have received. God bless you and your work.—*K. C. L., Lincoln, Nebr.*

★ ★ ★

FILLED WITH PLENTY

▪ ▪ YOUR LETTER of April 20 in answer to my request for help in selling a piece of property I received on April 22. While I was reading it the agent came to the house and notified me that the property was sold. I thank God for His blessings and you for your loving help.—*W. H. W., Indianapolis, Ind.*

▪ ▪ I AM MORE than grateful for your wonderful help, for I am now employed. And I know that I shall continue to be prospered through your prayers. May God's blessing rest on you all.—*L. J., Franklin Town, Jamaica, B. W. I.*

▪ ▪ YOUR prayers and mine have been answered. My husband has a position, and now we are able to pick up the loose ends and begin to live again. I am very grateful for your prayers and for the Unity teachings which have proved so helpful.—*A. B. S., San Diego, Calif.*

▪ ▪ THIS IS to express my grateful thanks to you for your help. The store is sold; or at least rented, with an option for the lessee to buy at the end of a year. It was all very wonderful. The person who was helping me had to leave, and we have so much to do on the farm that we wished to be rid of the store. I said, "Lovingly in the hands of the Father," and left it. My husband said, "Don't you think you should see about some one for the store." I told him I was convinced the right person was coming for it, and that very day he came—a traveler who was out and in. When Mrs. W—— told him this was her last

week, he inquired about the store and within ten days had taken possession.—*Mrs. R. W. C., Thrums, B. C., Canada.*

★ ★ ★

HE SHALL HAVE ABUNDANCE

■ ■ THE RESULTS obtained from using the prosperity bank drill have been most satisfactory. Any number of happy experiences have come my way. The important thing is that at last I can see that supply is based on law. I am thankful that the light is at last dawning, and I thank you for your prayers. Will you please send another bank? I feel that at last I am on the right path.—*L. M., Huntington, W. Va.*

■ ■ THE BENEFITS from our daily use of the prosperity bank drill are innumerable. They cannot be termed altogether material, for we have learned some Truth that cannot be encompassed in words or associated with things. Our material conditions have improved wonderfully, and we are looking forward to further improvement. In addition to this, our spiritual gifts remain unnumbered. We have gained not only a wonderful understanding of spiritual things but have been able to see eye to eye with others who have problems, too. The sincere blessing of our family for your continued success in bringing happiness and success to mankind!—*H. W. H., Billings, Mont.*

■ ■ I HAVE been wonderfully blessed in the daily use of the bank drill. There has been a steady outpouring of God's goodness to me. Your prayers have helped me immeasurably. Please send me another bank, for I would not be without one.—*M. A. W., New Bedford, Mass.*

■ ■ THE PROGRESS I have made during the seven weeks of the bank drill is noticeable. My attitude of mind has changed. I find myself thinking and feeling in terms of abundance, and my finances are better than they were

some months ago. Please send me another bank. My blessing to each and all of you, and my grateful thanks. —*J. P., Los Angeles, Calif.*

★ ★ ★

SEARCH THE SCRIPTURES

■ ■ INCLOSED you will find my Lesson 5, which is on faith. I just want to tell you how much I am enjoying your correspondence course. I am trying to apply the lessons to my everyday life. It is strange how little we know about God until we study and learn that He is not an oversized man far-off somewhere or something mysterious, but a real, living God, closer than the air we breathe. I like the way you correct the lessons, and I enjoy the corrected answers you return. You go into the heart of the lesson, and bring out the riches to be found there. I want to thank you for the interest you are taking in me. The work that is being done at Unity School is certainly a blessing to the whole world.—*G. T. M., Atlantic City, N. J.*

★ ★ ★

MY HELP COMETH FROM JEHOVAH

■ ■ EACH DAY brings such beautiful messages through the printed pages of your publications. I pray that God may bless each one of you at Unity School. Your teachings have given me new vision, and I am truly grateful. May God bless and prosper you.—*Mrs. F. C., Stratford, Conn.*

■ ■ YOUR literature is priceless, because through it I have found the greatest thing in the world, my sonship to God. I used to believe in God; now I know God. —*B. E., Anchorage, Alaska.*

■ ■ YOUR wonderful publications are indispensable in any home. Their inspiring pages reveal the omnipotence, omniscience, and omnipresence of God. The writings are filled with Truth and light. We would not miss

a single issue. May prosperity and abundance be yours for the great service you are rendering to God and to humanity.—*W. M. D., Havana, Cuba.*

★ ★ ★

FREE FROM CARES

■ ■ KINDLY accept my thanks for the real assistance I feel you have been to me since I wrote to you a month ago. It may interest you to know that I have lost my desire for drink and have no reason to believe that I shall ever go back to it again.—*J. H., Denver, Colo.*

■ ■ I WANT to express my sincere gratitude for your prayers and help in answer to my letters. Throughout a very wretched time you have sustained us, and I am happy to tell you that my husband has not touched a drop of liquor since last fall. He has become a new man with new plans and objectives. I say "Thank you, God," a hundred times a day; and may God bless you all for your wonderful work.—*Mrs. H. L., New York City.*

★ ★ ★

COME . . . HEARKEN UNTO ME

■ ■ THROUGH a friend I learned of the Unity teachings about a year ago. I am now a changed man. Through the guidance of Unity I have learned how to pray and rely on the goodness of God. I have become healthy, happy, and conscious of the zest of living. I am very grateful.—*A. J. W., Milwaukee, Wis.*

■ ■ THROUGH your prayers I have a deep feeling of being strengthened and guided. I am reading and studying every day. Your letter seemed exactly what I needed. Thank you for your great help.—*Mrs. H. L. J., Savannah, Ga.*

■ ■ I CANNOT begin to tell you of the strength, guidance, and comfort that I have received from your friend-

ship. Many a dark way has been lightened by your prayers and encouragement. May God's blessings be yours always.—*L. B., Valparaiso, Ind.*

★ ★ ★

LOVE ONE ANOTHER

■ ■ SEVERAL weeks ago I wired you, asking for your prayers to restore peace and harmony in my home. In just a few hours the whole problem was settled and there was complete harmony. I feel sure that it will continue. This is only one of the wonderful demonstrations I have had of God's power in the hour of need. Please accept my grateful thanks and the inclosed love offering, with my blessing.—*L. B., Los Angeles, Calif.*

★ ★ ★

HE IS MY REFUGE

■ ■ MY PROBLEMS were so many and varied that I felt hopeless when I wrote to you. I now realize that nothing is too great to be worked out by divine power. My little boy's ear has healed completely, my husband's courage is coming back, my brother is well. My home is more harmonious, and I am stronger physically, and mentally more stable. I am very grateful for your prayers.—*Mrs. R. P. P., White Plains, N. Y.*

■ ■ YOUR HELPFUL prayers have not only healed the inharmony in my family, but also removed my hay fever and an acute pain in my right side. I am very grateful for your help.—*M. F., New York City.*

★ ★ ★

UNTO US A CHILD

■ ■ YOU MAY discontinue your prayers. I am happy to tell you that I have a lovely baby girl, born ten days ago. I had an unusually easy time although the doctor and the nurses expected me to have a long, tedious labor. I used

your affirmation constantly, and words cannot begin to express my thanks and gratitude for your help. May God bless you.—*Mrs. C. C. F., Miami, Fla.*

■ ■ THE BIRTH of my baby came a month earlier than expected. I used the lessons you so kindly sent me. The doctor expected there would be a long, lingering labor, but it was over quickly and easily. Everything turned out beautifully, praise God, He was with me. Thank you for your wonderful help.—*M. E. G., Steelton, Pa.*

★ ★ ★

HIS TRUTH IS A SHIELD

■ ■ A REMINDER has just come from my ten-year-old son at camp, "Please write to Unity," and I hasten to express my thanks for your simple and straightforward presentation of Truth, which has truly made God our help in every need in this family.

Tuesday noon we noticed that our boy's fine new bicycle, which he had leaned against the porch for a short while, was missing. We immediately called on God to restore this article to its rightful place. I repeated the verse "Ask and it shall be given you; seek, and ye shall find" as a direct message for us. So, full of faith, we started out to find it. A child told me she had seen a notorious "bad boy" riding from the direction of our home. A few hours later he was found with the wheel in perfect condition, though bicycles he had taken before had been practically wrecked when found. We are most grateful for this manifestation of God's care for us. My son remarked, "Well, I certainly will know where to go for help if I need it at camp, for this shows that God helps in everything."

We are hoping and praying now that the way will open for us to help the unfortunate boy who took the bicycle, and his "gang."—*Mrs. J. S. F., Portsmouth, Va.*

HELP

. . from Silent Unity

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

Do you believe in astrology and other means of reading the future?—*Question answered by Silent Unity.*

There is a definite law of cause and effect that governs man and the universe. This law is set into operation through the power of mind—thinking. "As he [man] thinketh within himself, so is he." "Whatsoever a man soweth, that shall he also reap." By the formative power of thought each individual makes his own destiny, and sets into activity causes that result in his having experiences, conditions to meet, obstacles to transcend. Some are to his liking; others he finds undesirable.

With this understanding of man's relation to the divine law of cause and effect, we have a basis for forming correct conclusions regarding future experiences—forecasting the future. One who is spiritually quickened and illumined may with the inner eye of his spirit discern what results the causes set into operation are likely to produce. A seed brings forth after its kind. However, certain other influences may become active to change the course of events. To predict the thoughts and emotions of the human heart and mind is difficult. Divine love is ever active to protect, to guide in ways of peace and righteousness, and usually the disagreeable predictions never come to pass. It is not the course of common sense to take much stock in forecasts, because they so seldom turn out as expected. The Christ Spirit within man is ever on guard to

make the way easy, plain, joyous, and successful; and when the individual depends upon this inner source of life, health, and supply for all-sufficiency in all things, only peace and harmony rule and reign supreme in his mind, body, and affairs.

Investigation of astrology reveals that sometimes astrological predictions come to pass; often they do not. Therefore it is not the course of wisdom to place too much confidence in astrology or take it too seriously. Through his indwelling Christ man is greater than any outer influences, conditions, vibrations, or astrological forces. God made the stars and His Spirit is within the soul of every human being. Therefore His indwelling presence is the ruler of man's existence.

★ ★ ★

Does a person have to belong to a church in order to be a Christian? Does one have to be baptized and believe in the Second Coming of Christ?
—*Question answered by Silent Unity.*

Our work is based upon an immutable principle of divine law operative in the human heart and also in the world. Jesus Christ, so loving and faithful in His devotion to God, has been our active guide throughout the many years of our ministry. And the results of our faith and prayers have been unfailing. "For if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God."

True prayer and devotion is not limited to church people alone, neither is true consecration encompassed by creeds and dogmas. God listens not to the words but to the intent of the heart. Many persons not actively affiliated with the church are Christians because they live true to God in thought, word, and deed. "If ye know these things, blessed are ye if ye do them" are the immortal words of Jesus Christ.

Regeneration is the birth, growth, and development of the Christ in the soul of man. Jesus, born in lowly and humble estate, proved His divinity and was crowned the Christ. He gave up His physical identity gladly and willingly that His Spirit might be glorified and live eternally in the heart of humanity. However the Christ Spirit remains dormant and unawakened unless man becomes aware of it and quickens it to activity. Just as a child is first conceived, then born into the world, so is the seed of the Christ Spirit, planted in the soil of your mind, brought forth through faith and prayer.

The seed contains all the potentialities of the fruit, and you could not have any kind of flower, tree, or fruit without the quickening of the seed in the beginning. So the beginning to us is regeneration, and it includes baptism, divine healing, and the "Second Coming" of our Lord. You cannot have one without the other. When you truly become cognizant of the Christ Spirit within your own being, you naturally receive the baptism of the Holy Spirit. Neither can you be divinely healed or permanently healed unless you recognize the Christ Spirit within healing and permeating your entire being. If you are aware of the Christ Spirit, then indeed has our Lord come again to you in all His splendor and glory.

★ ★ ★

What do you mean by "times of testing" that I often see mentioned in your literature?—*Question answered by Silent Unity.*

Perhaps you would understand what "times of testing" mean if you would call them opportunities to prove the Truth that you know. It is only natural that you should receive illumination and spiritual ideas when your mind is relaxed and free. If you will use the light when you have problems to meet, you will find less and less cause to speak of testing times. You will find joy in working out the experiences you have brought to pass by your own

thoughts and words.

Through your new-found joy you will encounter the light in which there is no darkness. Darkness is only the veil of doubt, worry, and the belief that in some way you can be separated from the light that lights every man coming into the world. In that light is knowledge, peace, and happiness through knowing your oneness with divine light.

★ ★ ★

My dearest friend has left me. I am so desolate and alone. Why does God inflict this suffering upon me?—*Question answered by Silent Unity.*

It is not God that is causing you to suffer. It is not His will that you abide in gloom. God wants you to radiate His light, love, wisdom, joy, and goodness always. He has prepared countless blessings for your enjoyment. It is your own lack of faith and understanding that keeps you from living in His world of peace and contentment.

We do not blame the sun when clouds obscure its rays of light from the earth. We know the sun is still shining, and if we could rise above the clouds we should be able to bask in its warmth and glory. When doubt, fear, or ignorance cloud the mind and heart, we seem to be shut away from God and His goodness, but through prayer and faith we can be lifted above these clouds. We can dwell in peace, happiness, understanding, and plenty always.

Turn away from the clouds of sadness, doubt, and gloom that seem to obscure God and face His radiant light and love. Abide in His presence of peace; drink in His wisdom and understanding. You will learn that God has a beautiful plan for your life that includes lasting happiness and joy and peace, but you must allow His will to direct you if you wish to attain His blessings. It may not be His will that you and this friend continue your companionship, but if you let God guide you, you will find other companionships that will be even more satisfying. When you really release this friend, you will find peace.

The Purpose of Unity

• • UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received.

Through its Field Department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct, and authorizes the establishing of Unity classes and centers.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

QUESTIONS AND ANSWERS ON THE
Help-One-A-Month Club

Q. When was it organized?

A. Early in 1930 the Help-One-A-Month club was organized at Unity School.

Q. Why was it organized?

A. Having agreed that the Unity teaching is the greatest thing in the world, the workers organized this club for the purpose of introducing Unity literature to as many new readers as possible.

Q. Why was it called "Help-One-A-Month Club"?

A. The name was selected to fit the club pledge by which each member undertakes to send one Unity subscription each month to some person who seems to need its teaching.

Q. Are there any dues?

A. There are no dues whatever. To become a member one simply agrees to abide by the club pledge.

Q. Is the membership restricted?

A. Membership in the club is not restricted to those who work at Unity headquarters. Any one is eligible to become a member.

Q. To whom is the literature sent?

A. Each member sends subscriptions to those of his own choosing, or if he prefers he may request us to select names from a list that is kept on file at Unity School.

Q. How can I become a member?

A. Just send a card indicating your desire to join the club, and let *Unity* be your first gift subscription. Address your card to

Help-One-A-Month Club
917 Tracy, Kansas City, Mo.

THE BEST WAY TO STUDY TRUTH

A woman in a distant State inquired of a minister how she might acquire a thorough knowledge of Truth. He instructed her to go to Kansas City and study at the Unity School of Christianity. As she could not manage that he then advised her to take the Unity correspondence course.

There are doubtless many persons who do not find it convenient to come to Unity headquarters to study. For them the Unity correspondence course is just the thing. You will find that it thoroughly prepares you for work at the Training School later on. Now that fall is here and you will be taking up some sort of study, enroll for the correspondence course, and let its teaching bless you as you put it to work in your life and affairs. For full information write to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

THERE IS A REASON

From a foreign military post came this letter to Silent-70:

"Thanks very much for your goodness in the past and its continuance. I have never known whom to thank for your splendid paper. Splendid is the wrong word. It is something much greater than that. We derive great comfort and inspiration from your wonderful messages, and our copy is forwarded to the soldiers' ward. The boys there look for it. There must be a reason."

Yes, there is a reason. It is this: Men and women are now more than ever before seeking the Truth that shall make them free, and Unity's teaching is pointing their way to this freeing Truth. Silent-70 sends Unity literature without charge to institutions in all parts of the world, and your love offerings make this work possible.

This month

IN OTHER UNITY PERIODICALS . . .

TRUE PROFITS VERSUS BIG PROFITS

The longer Dick Mason worked in his uncle's plant the more he was convinced that what the firm needed was some new ideas. His uncle was not getting full efficiency from his workers. Yet when he made his recommendations for doubling the volume of business, he failed to impress his uncle. On the other hand he himself was considerably impressed by his uncle's views which were made known to him in return. Read "Postgraduate Business," by Hugh King Harris in September *Good Business*, and see what constitutes true profits in business, according to Dick's uncle.

A POET WHO KNOWS GOD

The name Angela Morgan is familiar to most people, for this woman is a poet who has been acclaimed by such persons as Mark Twain, Edwin Markham, and Ella Wheeler Wilcox. But not every one knows the story of her life and her spectacular rise to success through the practice of Truth principles. September *Progress* publishes an interview with Miss Morgan reported by Edith Davies, which you will find intensely interesting and inspiring. With the interview you will find a brief account of her life and career and a reproduction of her poem "God's Man."

MORE WAYS THAN ONE TO SAVE A DOG

Sammy's father had decreed that Pert must go to the dog pound. "A dog that has fits is a nuisance," he declared. Sammy had raised Pert from a puppy, and the thought of losing her was the greatest tragedy he could imagine. But what could he do to save her? Then he said a prayer for help, and almost immediately an idea came to him. How Pert was saved as a result of Sammy's faith and his devotion to his pet, and how she was restored to favor with the family is one of the most appealing stories ever published in *Wee Wisdom.* Elsie Smith Mann is the author of "Sammy's Dog," in September *Wee Wisdom.*

KEEP ON THE "FUNNY" SIDE OF LIFE

A wholesome sense of humor is a real asset. To be able to see the funny side of any situation that threatens to disturb us is to free ourselves from its power. This thought is emphasized in "Truth and a Sense of Humor," an article appearing in a September issue of *Weekly Unity.* Elizabeth Barr Haas is the author, and she brings you some very helpful ideas.

ACTING AND COUNTERACTING

The act of praying is the first step in the attainment of our desire, but we counteract the effect of our prayer when we follow it with an almost endless chain of negative thoughts. F. B. Whitney expresses this truth in his article "Give Yourself a Chance," appearing in the September number of *Unity Daily Word.* He suggests some good statements to use in charging your life and affairs with strong, positive thoughts.

UNITY ANNUAL CONFERENCE MEMBERS

Members of the Conference are recognized Unity leaders who are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. Centers are open daily for teaching, healing, devotional services, and the sale of Unity literature.

ARKANSAS

Little Rock—Wayman, Mary, Unity, 809 W 15th

CALIFORNIA

Beverly Hills—Rae, R., Unity, 371 No. Bedford

Glendale—Johnson, G., Unity, 119 S Kenwood; Adams, M., Meta Cen, 1420 Kenneth

Inglewood—Galpin, E., Unity, 426 E Queen

Ione—Merriweather, Hazel, Unity Cen

Long Beach—Newman, L., Unity, 432 Locust

Los Angeles—Luke, Emma, Unity Temple, 2120 S Union; Williams, A., Unity Assb, 233 S Broadway; Highnote, Nannie B., Unity Cl, 1532 Wilshire

Oakland—Emery, Rose, Unity Cen, Ebell Club bldg; Morse, A., Unity, 5365 Bond

Pasadena—Stack, L., Unity, 11 N Oak Knoll

Richmond—Tiller, Beulah, Unity, 146 2d

Sacramento—Anderson, Naomi, Unity Cen, Odd Fellows' Hall

Santa Anna—Newman, L., Unity Soc, Commercial bldg

San Bernardino—Nicholls, Dr. and Mrs. H. P., Unity Cen, 701 Arrowhead

San Francisco—Hubert, Robert, Unity, 126 Post

Santa Cruz—Higgins, Mary and Roseline, Universal Truth Cen, 151 Garfield

Santa Monica—Hill, Mr. and Mrs. L. L., Unity Cen, 528 Arizona

Stockton—Batson, H., Unity, 822 N Center

Van Nuys—Hider, M., Unity, 14550 Victory

Whittier—Newman, L., Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Beech, Mabel, Unity Cen, DeGraff bldg

Denver—Burkle, Ethel, Temple of Prac Chr, 1555 Race

DISTRICT OF COLUMBIA

Washington—Feldt, Margaret, Unity Cen, New Colonial hotel

FLORIDA

Jacksonville—Miscally, H., Unity, 725 Hogan

Lakeland—Hennessy, L., Unity, 321 S Mass

Orlando—Moore, Ocoa, Unity, 409 S Orange

St Petersburg—Young, J. W., Unity, 646 5th ave S

Tampa—Hyer, Laura and Ramey, Louise, 1st Unity Soc, De Soto hotel

ILLINOIS

Chicago—Hoschouer, W. and Ann, Unity Fellowship, 25 E Jackson; McCollum, Nellie, 1st Unity Soc, 159 N State

Decatur—Daughtry, M., Unity, Woman's Club

INDIANA

Indianapolis—Powell, Murrel, Unity, Century bldg

IOWA

Cedar Rapids—Richardson, G., Unity Cen, 728 4th ave S E

Des Moines—Stitt, B., Unity, 42 & Rollins

Sioux City—McClaughry, Elizabeth, Unity Cen, Martin hotel

Waterloo—Richardson, G., Lafayette bldg

KANSAS

Topeka—Pfouts, H., Unity, Jayhawk hotel

KENTUCKY

Lexington—Clark, Madge, Unity Cen, Phoenix hotel

Louisville—West, Georgiana, Unity, 1322 4th

MASSACHUSETTS

Boston—Hall, Arthur, Unity, 25 Huntington

MICHIGAN

Detroit—Gregg, I., Unity, Maccabees bldg

Grand Rapids—Bailey, I., Unity, 61 Sheldon

Kalamazoo—Moffett, Amy, Unity Cen, 209 W Dutton

Lansing—Best, Harvey and Ida, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Ranney, Lila, Unity Cen, 1108 Nicollet

MISSOURI

Kansas City—Fillmore, Charles, Pres. Unity School; Gable, Francis J., Editor, Unity School; Palmer, Ida, S S Unity Cen, Jewell bldg; Wilson, Ernest C., Unity Soc, 913 Tracy

St. Joseph—Morgan, Rex, Unity, 12th & Felix

St Louis—Eilers, Fred and Hilda, S S Unity Cen, 5205 S Grand; Abbott, Elsie, Unity Soc, Dorr & Zellar auditorium

MONTANA

Billings—Wessel, M., Unity, Northern hotel

Bozeman—Wessel, Mary, Unity, Baxter hotel

Butte—Wessel, Mary, Unity Cen, Y M C A

Great Falls—Huhn, V., Unity, Dunn blk

Livingston—Wessel, Mary, Unity, Elk's Hall

NEBRASKA

Omaha—Schopf, Mabel, Unity, Electric bldg

NEW JERSEY

Newark—Berry, Edith, Unity, Berwick hotel

Cranford—Berry, Edith, Unity, Hampton hall

NEW YORK

Brooklyn—Pomeroy, Ella, Unity Soc, 3 Albee square

Buffalo—Brown, A., Unity, 1372 Hertel

Chautauqua—Richards, Ella, Unity, 49 Scott

Jamaica—Pomeroy, Ella, Unity, 89-39 163d

Rochester—Meyer, Louis E. and Ethel, Unity, Taylor bldg

Schenectady—Burbridge, Marcellene, Unity Soc, 1029 University

West Islip—Pustell, Christine

OHIO

Akron—Maloney, Jessie, Unity, 34 High

Canton—Maloney, Jessie, Unity, 203 6th st N W

Cincinnati—Andrews, F., Unity Cen, 26 E 6th; Smith, E., Oakley Unity Cen, 3041 Madison; Langenheim, M., 26 E 6th
Cleveland—January, V., Unity, Carter hotel
Columbus—January, G., Unity, 80 W Starr
Dayton—Crouch, E., Unity, Fine Arts bldg
Hamilton—Tahse, Louise, Unity, 117 Ross

OREGON

Portland—Lance, M., Unity, 811 N W 20th

PENNSYLVANIA

Pittsburgh—Anthony, E., and M., Unity, Century bldg

TENNESSEE

Memphis—Chester, E., Unity, Hotel Chisca
Nashville—Turner, M., Unity, 2000 W End

TEXAS

Austin—Mims, Ruth, Unity, Driskill hotel
Dallas—Hursey, Minerva, Unity, Allen bldg
El Paso—Forbes, B., Unity, 305 E Franklin
Fort Worth—Truesdell, N., Unity, Dan Waggoner bldg
Houston—Brass, L., Unity, Milam bldg
San Antonio—Myles, Mary, Unity, Maverick bldg

WASHINGTON

Seattle—Rigby, Paul and Lillyan, Unity Cen, 1905½ 3d
Yakima—Scott, C., Unity, Wilson bldg

WISCONSIN

Milwaukee—Mallon, Guy, Unity Cen, 3112 W Highland

CANADA

Edmonton—Popple, A., Unity, Empire blk
Winnipeg—Bowyer, E., Unity, Donalda blk

ENGLAND

Liverpool—Johnson, Dora, Soc of P C, St Lukes Chambers, Bold Place
Wirral—Johnson, Dora, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

Edinburgh—Hume, M., Unity, 30 York Place

LICENSED UNITY TEACHERS

Licensed Unity teachers are not yet ordained, but are preparing for ordination and upholding a consistent standard in their present work.

Adams, B., Unity, 1151 Chapel, New Haven, Conn.
Arrowsmith, Mrs. G., Unity, 503 E Maywood, Peoria, Ill.
Benning, M., Unity, Mt. Royal hotel, Montreal, Canada
Echlin, E., Unity, Levert bldg, New Orleans, La.
Elliott, N., Unity, 2026 Ave. C., Scottsbluff, Nebr.
Feldt, E. Roy, Unity, New Colonial hotel, Washington, D. C.
Fisher, N., Unity, 4958 W Adams, Los Angeles, Calif.
Hutton, F., Unity., Babcock bldg., Plainfield, N. J.
Lane, E., Unity, 1500 Taylor, Amarillo, Tex.
Lilly, J., Broadway Truth Center Unity, Breslin bldg., Louisville, Ky.
Martial, O., Unity, 2039 Chestnut, Philadelphia, Pa.
Schneider, R., Unity, 1217 N St. Andrews, Hollywood, Calif.
Scott, B., Unity, Wilson bldg., Yakima, Wash.
Stevenson, G., Unity, 33 Gates, Montclair, N. J.
Sweaney, K., Unity, 3566 6th, Riverside, Calif.
Schliefer, C., Unity, 321 N 5th, Raton, N. Mex.
St. John, E., Unity, 904 2d National Bank bldg., Warren, Ohio
Wilson, M., Unity, Public Library, Carthage, Mo.
Whipps, B., Unity, Richardson bldg., Toledo, Ohio
White, Mrs. E. Norton, Unity, 604 Canal, New Orleans, La.
Handyside, Mr. and Mrs. R. W., Prac Chris Cen, 16 Royal Terrace, Edinburgh, Scotland
Mallon, Mrs. Guy W., Unity Cen, 3112 W Highland, Milwaukee, Wis.
Price, H., 3411 Knight, Dallas, Tex.

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Truth Cen, 372 N 2d ave
Tucson—Divine Truth Inst, 139 E 4th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Bakersfield—Unity Truth Cen, Southern hotel
Berkeley—Christian Meta, 1176 Colusa
Burlingame—Meta Cen, 209 Park
Fresno—Unity Cen, 105 N Van Ness
Hollywood—Truth Cen, 1643 N Cherokee
La Jolla—C. L. Thomas, 8004 Girard
Los Angeles—Christian Unity, 611 S. Kingsley Drive; Unity Cen, 815 S Hill; Church of Divine Healing, 1684 W Adams; School of Triunity, 839 So Grand; Anna McMillan (col), 927 Austin; Fowler Bros, 414 W 6th; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Mamie Dean, 1129 S Catalina
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, American hall
San Jose—Christian Assembly, 72 N 5th

Santa Barbara—Truth Cen, 227 E Arrellaga
Willow Glen—Christian Assb, 1305 Lincoln

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Truth Cen, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, 59 Cannon
Hartford—Unity Cen, 926 Main
Stamford—Unity Soc, 74 Park Place

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, N W

FLORIDA

Daytona Beach—Unity Cl (col), 745 Marion; Church of Divine Science, Peninsula Club
Jacksonville—Unity Cen, (col), 804 Pippin
Miami—Unity Cen, 128 S E 3d

GEORGIA

Atlanta—Unity Fellowship, Piedmont hotel; Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 722½ Idaho

ILLINOIS

Chicago—Unity Study Cl (col), 5105 Michigan; South Side Cl (col), 4307 S Mich; Unity Home of Truth, 116 S Michigan
Rockford—Unity Cen, Stewart bldg
Springfield—Unity Cen, 509 S 6th

INDIANA

Muncie—Unity Cen, Hotel Kirby

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Red Wing—Unity Cl, 440 15th St

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 339 W 1st

NEW JERSEY

Atlantic City—Temple of Truth, Central pier
Newark—Truth Cen, 97 S 10th

NEW MEXICO

Albuquerque—Unity, 306 E Central

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
New York City—Center of Truth, Hotel Roosevelt; Unity Cl (col), 2 W 130; New York Cen of Truth (col) 221 W 142d; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore hotel; Church of Truth, 521 Fifth ave; New York Center, 33 W 39
Rochester—Unity Cen, Seneca hotel
Syracuse—New Thought, 155 E Onondaga
White Plains—Unity Cl, Roger Smith hotel

OHIO

Cincinnati—New Thought, 1401 E McMillan
Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, 2827 Euclid
Dayton—Dayton Truth Cen, Industries bldg
Lima—Unity Cl, Norval hotel

OKLAHOMA

Oklahoma City—Unity Cen, Continental bldg; Truth Rdg Rm, Weaver bldg
Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminister

TEXAS

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche
Spokane—Church of Truth, 1124 W 6th Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg
Tacoma—Truth Temple, 902½ N 2d

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William
Brisbane—Truth Cen, Albert House
Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Cen, The Block, 428 George

CANADA

Calgary—Unity, 221A 8th Ave W
Moose Jaw—Unity Class, 73 High W
Regina—Unity Cen, Broder bldg
Saskatoon—Unity Cen, 314 Canada bldg
Toronto—Unity Cen, 765 A Yonge
Victoria—Truth Cen, 720½ Fort
Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe, Hants—E Quinion, 20 Gordon
Cheshire—Unity Cen, Glendor Mt rd, Upton B'head
Liverpool—Unity Centre, 125 Mt Pleasant
Leicester—Emma Danson, 94 Upper Kent st
London—Unity Cen, 36 & 37 Upper Thames st; L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), WI; Truth Cen, 29 Courtfield Gardens, Earl's Court
Manchester—Unity Centre, Greg's blds., Albert Sq

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

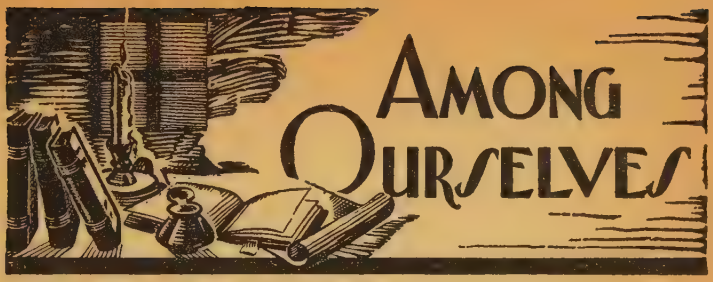
Roma—Instituto di Cultura Psichica, Via Antonio Bosio, 15

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace



What is the object of work? Is it merely to make a living? Does God demand of us more than we can comfortably do? Does God need us in His great plan? These are some of the points considered in the chapter "Our Work" in the book *Letters of Myrtle Fillmore*. This chapter will help you to see your work in a new light and to put your best efforts into it, whatever it may be. *Letters of Myrtle Fillmore* discusses subjects that are near to the heart of every Truth student, and in Mrs. Fillmore's own words you receive help in meeting your problems.

Three Steps to Health

The book *Divine Remedies* brings you affirmations for the healing of specific bodily complaints, but it also teaches general upbuilding and healing of the body. On page 108 it gives you three simple steps toward the realization of life and health. If you will study and carry out these directions, they will lead you to the place of abundant life and wholeness.

Watch for This Article

The October issue of *Unity* will bring the concluding article of the child-training series by Zelia M. Walters, which has been running in this magazine for several months. Accompanying this article will be another one showing how *Wee Wisdom* magazine in the home makes it easier for mothers to rear their children in the principles of Truth. This article will stress the part that *Wee Wisdom* plays in teaching children to think and act in a wholesome, upright way.

A series of three articles on "Spiritual Courtesy," by Norma Knight Jones, will begin in the October issue of *Unity*. Mrs. Jones points out the difference between social and spiritual courtesy, and in the first article she considers the need of showing spiritual courtesy to the mental guests that we have attracted by our thoughts and words. Every situation that comes to us is a guest of our own choosing, and Mrs. Jones shows how to exercise spiritual courtesy in the case of each. "The Guest," "The Family," and "The Friend" are the three subjects in this series. Your friends will like these articles too. Send them a subscription for *Unity* beginning in October.

A Help to Parents

Fathers and mothers will be interested in this letter, received from a friend in England. She writes:

"I take the *Unity Sunday School Leaflet* and teach my two young children from it. Any parents who want to teach the Bible to their children will find the *Leaflet* excellent for this purpose."

Many times children ask perplexing questions about religion. Bewildered parents will find the *Leaflet* a great help, for it explains the Bible lesson simply and clearly and supplements it with a story and a memory verse to impress the lesson on the child's mind. Price, $1 a year.

Doctors are coming more and more to recognize the relation between medical science and religious science. This is apparent in *Truth Ideas of an M. D.*, a book written by C. O. Southard, a practicing physician. Doctor Southard believes implicitly in the healing power inherent in all living things and he states that doctors rely on this power. In his book he talks about true healing, about colds, nerves, controlling the emotions, and other subjects of equal interest.

Prayer Defined

"It gives the mind an inner sight
That brings it near the Infinite."

You will be reminded of this poetic definition of

prayer as you read the article on "Prayer" that appears in the *Book of Silent Prayer.* This book also contains prayers to meet many needs. In addition it carries Unity's Statement of Faith, The Lord's Prayer, The Prayer of Faith, the Ninety-first and Twenty-third Psalms, and the popular House Blessing.

This letter from a young girl is self-explanatory.

"I am so happy to receive word that my name is to be on the list of those who are to receive the new Braille copies of *Unity Daily Word.* I have waited so long for just such an opportunity to study and grow in Unity, which has truly been my greatest hope. I am only eighteen, and the grade of Braille that I am most familiar with is 1½. I am looking forward with the greatest anticipation to my copy of *Unity Daily Word.* I do appreciate your thoughtfulness and generosity."

Subscriptions for *Unity Daily Word* in Braille, grade 1½, are sent free to blind persons, and this good work is made possible by love offerings from our friends.

"Must one experience evil in order to appreciate good?" This question has been debated for centuries, and people are still seeking the answer. Charles Fillmore gives his views on this subject on page 44 of his book *The Twelve Powers of Man.* You will find them both interesting and illuminating. His book comprises thirteen chapters of advanced metaphysical teaching. Question helps accompany each chapter.

Praises Unity Viewpoint

"I am so glad to get *The Unity Viewpoint,"* writes Mrs. D. P. H. "Already it is one of my treasures. I wish I knew how to put it stronger, because it sheds so much light on several phases of Unity teaching that before seemed obscure to me. Please accept my sincere thanks."

This little booklet is designed as an introduction to Unity literature, as it prepares the new reader for the terms and methods referred to in our periodicals and books. We include a copy of this booklet free with each new subscription for an adult.

Wee Wisdom has made a place for itself in the school field, and in many States it is listed with the magazines and books on approved reading lists. Its popularity can be traced to the excellence and variety of its features and to its high moral tone, especially in its stories, which emphasize character traits that contribute to a well-ordered schoolroom and playground. Your child will benefit from hearing *Wee Wisdom* read to him in school, but he will benefit even more by having the magazine in his home, where he can read and enjoy it at his leisure. A dollar a year is the subscription price of *Wee Wisdom*. Let this magazine be a part of your child's school supplies during the coming school year.

Fall Term Begins

The fall and winter study classes of the Unity Society of Practical Christianity begin on September 28. There will be special instruction in Bible interpretation, the silence, prosperity, and other subjects. There will be two Master Class lecture series. If you are planning to visit Kansas City during the fall and winter months, arrange to take some of these special classes. For details write to the Registrar, Unity Society, 913 Tracy, Kansas City, Mo.

About Prosperity

Charles Fillmore's new book is a comprehensive metaphysical textbook on prosperity, explaining its true origin, how to nourish it, and how to make it lasting.

Mr. Fillmore begins by pointing to omnipresent substance as the source of all supply. This spiritual substance, he says, can become so much a part of one's consciousness that it will manifest itself as plenty in all one's affairs.

In the chapter "God Has Provided Prosperity for Every Home" Mr. Fillmore cautions against speaking words of poverty and lack, and suggests that the home atmosphere be charged with ideas of plenty, for like attracts like. He gives some strong affirmations for this purpose.

One chapter discusses debt, and Mr. Fillmore tells you how to pray to be freed from debt. Tithing and right giving are also discussed in his book as important factors in demonstrating prosperity.

Twelve chapters of dynamic ideas on permanent prosperity make up the contents of this book.

Unity Books and Booklets

For Beginners	Caroline Napier	*German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	*Letters of Myrtle Fillmore	flexible $2; cloth	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	*Master Class Lessons	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity Statement of Faith		.10
	Working with God	flexible $2; cloth	1.00
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*German*	1.00
	Divine Remedies		.50
	Truth Ideas of an M. D.	flexible $2; cloth	1.00
On the Silence	Methods of Meditation		.25
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.50
Inspirational	Beginning Again		.25
	Christ Way of Living, The	*German*, $.75; *English*	.50
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	*Mightier than Circumstance	flexible $2; cloth	1.00
	Open Doors	flexible $2; cloth	1.00
	*Prosperity	flexible $2; cloth	1.00
Devotional	All Things Made New	cloth	1.00
	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Metaphysical Bible Dictionary		10.00
	*Mysteries of Genesis	flexible $2; cloth	1.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies		.50
	Talks on Truth	flexible $2; cloth	1.00
	Twelve Powers of Man, The	flexible $2; cloth	1.00
	Usable Truth	flexible $2; cloth	1.00
	What Are You?	*German* or *English*, cloth	1.00
Greeting Booklets	Holy Bread		.10
	Song of Life, The		.10
	*Twenty-Four Golden Hours		.10
	Where Blessings Begin		.10
	Where I Am King		.10
	(20 copies of these booklets for $1. Envelopes included)		
Juvenile	Four-Leafed Clover, The		.50
	How Jimmie Came Through		.50
	Little Susie Sleep Ears		.29
	White Stockings and Other Tales		.29

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

Two Cents AND *an Idea*

Not long ago the newspapers carried the story of a prominent man who traced his success to two cents and an idea. As a boy he received two cents for running an errand. Shutting his eyes to the lure of candy-shop windows, he invested his capital in four copies of a newspaper, and thus began his work as an ambitious and popular newsboy. Later he entered public life.

If you want prosperity, you must be receptive to rich ideas.

A good way to prepare your mind for the inflow of ideas is using the Prosperity Bank drill. The daily meditation and saving of a coin to share Truth with others will enrich your consciousness, and Silent Unity will pray with you to help you make your demonstration of prosperity. Send for a Bank today.

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank. I will use the drill seven weeks and save $3 to send UNITY for one year (beginning at once) to three friends.

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

My name .....

Street .....

City and State .....

U-9-36

"LESSONS IN TRUTH" WEEK + SEPTEMBER 7-12

At the request of many of our friends this world-wide class in the study of Truth will become a regular fall event.

Why We Observe It

The purpose of this class is to bring all Unity students together in a week's intensive study of Truth principles. LESSONS IN TRUTH teaches foundation principles, and it is therefore chosen as the textbook for this class. Regardless of how far you have advanced in Truth you will find it beneficial to review these principles. The value of this week of concentrated study and meditation is proved by the letters of appreciation from students who have taken part in it

Will You Study with Us?

No cut-and-dried study plan is suggested, but each student is urged to follow the method that he finds best. Some like to read the book straight through; others prefer to write out the answers to all the questions. We ask only that you study LESSONS IN TRUTH faithfully during the week of September 7-12, and try to absorb the working principles of Truth. To the new student this will be a wonderful experience; to the more advanced an opportunity to gain a deeper understanding.

If you do not have a copy of LESSONS IN TRUTH, you can get one from any Unity center or by writing to Unity School direct. In cloth binding it is priced at $1; in flexible binding at $2.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Contentment

by John Stefanik

Time was when all the world to me
Seemed made for endless misery,
When in my heart was room
For naught but gloom.

Yet now of life I have grown fond,
Because I learned to see beyond
The wall of hate and unbelief:
I have forgotten pain and grief.

Today I hold in heart
A tender, grateful thought
For every man, and largest thought for Thee,
My Lord, who showed the way of life to me.